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By Dean Beshlich.
([redacted])

#7.

He was born in Breslau,Silesia,Germany ,1895.His parents were of Semitic origin and when he was five years of age the family emigrated to America.His father was a merchant engaged in the grocery business somewhere on the east side of New York.And it was a very sucessful business.The old man was thrifty and honest so Marvin attended the public schools and had plenty of money to spend.However,upon finishing school he had no desire to enter the grocery business since hard work was the last thing in the world he was looking for.But he found a source of income which yielded great returns with little or no effort; ~~so~~ he became a gambler.And he devoted all his energies to his career.He was shrewd and ~~he was~~ cautious and when Los Angeles became first known as the happy hunting ground for smart business men he lost little time in setting out for the land of promise.

He opened a gambling joint on San Pedro street near Ninth.And once here he grew with Los Angeles and with the same accelerating rate.When p rohibition came his financial status was such that he was able to go to work in earnest.His activities were not concentrated to any particular field.~~They~~ Besides bootlegging they included prostitution,narcotics and smuggling Chinamen into the country from Mexico.~~with his~~ gambling joint served as a sideline.

He was frequently arrested whenever the police department required a greater amount of payoff.But with the aid of the best lawyers in town he always came clear himself although his employees ~~always~~ did not fare so well. In time,at the height of prosperity,he was known as the"big shot" of the whole Pacific Coast.His operations extended from Portland to Lower California and unlike the East coast he had little or no competition.Whenever there was any sign of trouble of a serious nature convenient murders took place,Taylor and Crwaford in Hollywood as ~~an~~ two incidents which will always remain as unsolved crimes.And when Marco was sent to San Quentin from Venice the whole city of Los Angeles was shocked that gambling existed so near her sprawling limits.Indeed the Marco incident led to an unpleasant episode in Marvins life.

In order to attract the elite he purchased the Johanna Smith an old whaler and anchored it just outside the 12 mile limit off the coast of Santa Monica.Here launches transported Movie Stars and those who ape them and a sea going Monte Carlo was conducted.Buron Fitts the then District Attorney filed Injunctions ,conducted raids,raised a hue and cry in the newspapers all to no avail for the ship was outside the 12 mile limit and outside the city and county limits.So he determined as all law officers do when frustrated to frame Marvin and with the aid of Federal Authorities did so.Liquor was placed in his home and subsequently found there and he was charged with conspiracy to violate the Prohibition Laws.

He recieved a sentence of 2 years in a Federal Penitentiary .However since he was influential he was sent to Carson City Nevada State prison which then was used to board Federal prisoners since the Prohibition Law had overcrowded all federal prisons.Here he was put to work in the prison kitchen of the officer's mess as is customary with distinguished prisoners.The social position of the cuplrit outside governs his social position inside a prison. Here he found one of his former employees who some time proeviously had been sentenced for a year for smuggling Chinamen in his car from Nogales.This mans name was ~~Harris~~ and frequently his wife visited him bringing wrapped on her person several bottles of whisky.While she transferred the whiskey to her hus band and ~~Schouweiler~~ Marvin the act was seen by another kitchen worker who that evening confided his spying to the guard captain.Both then were immediately put in the prison dungeon and when it was found out who had squealed the informer was bludgeoned with a 2x4 in the prison yard.

~~Schouweiler~~ Marvin however,was a wealthy man.And prison guards are paid a very small wage.From the dungeon he directed the operations of his business interests and the Johanna Smith through one of the guards who sent and recieved telegrams for him daily.And no one knew anything of what was going on.

This direction of his ventures by wire proceeded for several months and was ~~found out~~ discovered quite by accident. A rivalry grew up between two other very wealthy prisoners. Each was subsidising several guards for favors done, and a split grew between the guards until they became more difficult to manage than the prisoners. The warden was faced by a serious situation and fired seven of them. These seven went to the Reno newspapers with tales of what took place at the prison, and the opposition political party capitalized on the stories. One of them hinted at Schouweilers operations and the warden obtained a court order for an examination of the Telegraph Office files. Here the whole situation was revealed. ~~And~~ Schouweiler received an additional sixty days in the dungeon.

However, he still continued his operations, this time through other guards. When his two years was up he returned to Los Angeles. He is there now, The Johanna Smith has been replaced by another ship, ~~she~~ was burned for the Insurance, ~~and~~ all goes on as before.

San Francisco Jewish Community Center. J Stolan

Sidney M. Ehrman, chairman of the board of trustees of the San Francisco Jewish Community Center gives the best description of the center when he says. "The Center should be all that the name itself implies - the heart of the San Francisco Jewish Community, from which its social, cultural, and recreational needs shall flow. It should be a citadel of strength where Jews can meet to demonstrate their solidarity in all matters not only of Jewish concern, but also such as may touch their rights, duties, and privileges as citizens of this great republic. To this end, it is hoped that it will be a central meeting place not only for organizations, but for individuals."

The San Francisco Jewish Community Center, opened for activity on November 13, 1933, provides the means for ~~the practice of~~ leisure time pursuits which enrich the individual physically, culturally, and socially. The Center is a recreational - educational organization; it is also a town hall for Jewish organizations and communal activities. At the center there are to be found over twenty clubs appealing to every age group and catering to special interests. Besides these, during the year 1934 more than thirty - five international, national, and local Jewish

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organizations met in its halls, and the attendance at these and other activities amounted to 437,443 persons.

The Jewish Center building is of the Mediterranean style of architecture occupying a lot 249 x 122 feet, and containing sixty-one rooms. There is a gymnasium that can be converted into an auditorium with a seating capacity of eight hundred, and a completely equipped little theatre with a seating capacity of four hundred. In the basement can be found a swimming pool, locker rooms, exercise rooms, games rooms, and many other recreational features.

The activities to be engaged in at the Center are many and various. Besides a physical education department, and a full series of dances, bridges, and festivals, there are classes in music, arts and crafts, dancing, dramatics and contract bridge. Lectures by authoritative speakers are given on law, Jewish studies, psychology, public speaking, journalism, and the current theatre. Under the auspices of the Jewish Community Center and the B'nai B'rith, Camp Tawonga located in the Lake Tahoe region, is maintained for boys and girls during the summer weeks.

Present membership figures reveal slightly in excess of 3300 persons registered and in good standing. The membership for men is divided into six categories; Junior, Intermediate, Senior Intermediate, Senior, Business and Professional, and College Students. The womens division is practically identical. Both men and

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women have the choice of becoming either full members or house members and the annual dues depend upon the applicants choice of membership.

The Jewish Community Center enters its second year with two main objectives. First, to spread the support of the Center on the widest possible base; and secondly, to lend every effort toward the development of leadership among Center members.

Note for Dr. Radin:

I have a group of four biographies prepared, on members of one family, but am delaying compiling them until I can get the ~~fixt~~ fifth member, in order that they can all be properly correlated.

In the mean time, have you got that letter to the Market St. RR company for me?

Muldoon

"CHARMS and AMULETS in JEWISH HOMES."

Wherever orthodoxy is still a force in Jewish life, its atmosphere is to be found in customs and superstitions in the home.

While superstitions and the use of charms and amulets exist in various Christian sects, a majority are without theological sanction, hence they are used shamefacedly in many instances. A well-known example is the Negro use of the rabbit's foot, etc. It is not so in the case of the Jews. There every fetish, every use of a charm, can find its justification in a commandment of God or a direction from the holy books.

To be truly a pious Jew, God-fearing and correct in his observances, one ceremonial institution after another is made to declare the religion of the occupant. In compliance with the Biblical passage, "Thou shalt write them (the words of the law) upon the doorposts of thy house and upon thy gates," we, as a rule, find upon the upper part of the right post of doors leading into the residence of a Jew and of doors leading into every room of each residence, a small metal or glass tube varying from two to six inches in length. This tube or case is known by the name "mezuzah," literarly meaning "doorpost" hence an object fixed to a door. It is always attached in a slanting position. The tube contains a small parchment scroll made of sheepskin. The strict rules governing the writing of the paragraphs in the mezuzah are the same as those to be observed in the writing of the scrolls of the Pentateuch and phylacteries. The passages contained in the mèzuzah are from Denteronomy Vl 4-9 and Denteronomy Xl 13-20

After the parchment has been finished it is rolled up and put into the case which has a small opening revealing the word "El" meaning "Almighty" written on the back of the parchment.

The mezuzah must be examined periodicaly in order to ascertain whether it is in good condition. That however, is done only by the extremely pious. When the mezuzah is attached to the doorpost a benediction is recited, praising God for having enjoined the law with reference to their institution. Mezuzahs are also placed on doorposts of synagogues, Hebrew schools, and all other buildings where Jews live or congregate. A pious Jew before entering a building having a mezuzah, touches it with his hand, then kisses the hand as a mark of respect. The ceremony is repeated upon leaving the house or public building. A similar custom exists among the Mohammedans who inscribe their doors and windows with passages from the Koran.

The object of the mezuzah is to keep the home or synagogue from all evil spirits.

The use of the amulet is of long standing. It recalls the protecting charm used on the doorposts of the ancient Israelites in Egypt.

Not so frequently used as the mezuzah, the "kemea" is another amulet found among religious Jews. The kemea is worn by them on their persons for purposes of protection against all sorts of misfortune, more especially sickness. It varies in form. Commonly used is a piece of parchment with Hebrew inscription. Another form is an ornament in the shape of a heart made of some metal with "Shaddai" -Almighty inscribed on one side and a shield of David engraved on the reverse side.

An amulet that used to be popular but not found very much in current usage is the "mizrach." It is made either of paper, cardboard, silk, or velvet. The word mizrach means east. When framed it is hung on the east wall of the living-room in order to indicate the direction in which the occupants of the house turn when engaged in prayer. The verse usually inscribed on the Mizrach reads "From the rising of the sun unto its setting, the name of the Lord is praised."

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D. Gisnet

HISTORY OF JEWS IN CALIFORNIA

Preface

This book is not intended for and does not belong to the domain of apologetics. I do not intend to stress the bright sides of Jewish life in California and to pass in silence or gloss over its dark sides--my aim is historical truth.

It is true that many of the historians of California who have alluded to the Jews at all have spoken about them in highly uncomplimentary terms,* yet I feel that the Jews need no special defense. All clear thinking men realize that the Jews are neither better nor worse than their neighbors. They have their wise men and their fools, their good men and their knaves, and as for the rest--let the record of their achievements in the state speak for itself.

It was all the easier for me to adopt this point of view because the dark side of Jewish in California is insignificant, while its bright side looms large. Their contribution to the economic and cultural development of the state is formidable indeed, and they have proven themselves to be one of the most industrious and peaceable elements of the population. Even such an obviously biased historian as Bancroft is forced to admit that in the riotous days of 1849-50 the Jews were "seldom...seen in jail, or in a mob, or intoxicated"* and the statement that the pioneer Jewish merchants were "often less mercenary than their neighbors,**coming as it does from the same biased

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* Annals of San Francisco p.258. Bancroft: Inter Pocula pp. 324-373-4. Helper: Land of Gold pp. 52-3

* Bancroft: Inter Pocula p. 374

** Ibid

source, is a compliment indeed.

The record of the San Francisco Jewish community can never be complete, as a great deal of valuable material was irretrievably lost in the earthquake and fire of 1906. Fortunately the archives of Congregation Shearith Isreal are intact and their membership lists for the years 1850-51-52-53 and 54, as well as some of their other documents, proved to be of great help in the compilation of this work. A partial list of the membership of Congregation Emanu-El in the early years of its existence has been preserved in Dr. Jacob Voorsanges' "Chronicles of Emanu-El, but the list contains the names of the wealthier and more prominent members of the Congregation only.

For a guide to the extent and composition of the Jewish population of San Francisco in early times I used the Kimball, Parker and LeCount and Strong's City Directories of San Francisco for 1850,52,53, and 54 respectively. But it must be admitted that the figures are not exact. Beside the fact that the directories are not complete (Kimball lists approximately 2,000 names out of a population of 5,000; Parker lists 9,000 names out of a population of 25,000), I had to deal with the major difficulty of Jewish nonienclature. Such names as Brown, Harris, Isaacs, Jacobs, Morris, Phillips, and Samuels are used by both Anglo-Saxons and Jews; certain other names, such as Haas or Haase, Schultz, Schwartz, and Strauss are used by Jews as well as by Germans; and certain Jews bear names that cannot be considered as Jewish even by the widest stretch of imagination. Thus we find in early San Francisco a Jew by the name of Kelsey, another by the name of Shannon, a third by the name of Watters, while a certain Mr. John Jones was vice-president of the Congregation Shearith Isreal in 1856.

I, therefore, made it a rule to exclude all doubtful names from my list

of pioneer Jewish inhabitants of San Francisco. Of the names used commonly by both Jews and non-Jews I counted as Jewish only those in which the first name was distinctly Jewish, as for instance: Solomon Morris, Abraham Jacobs, Isaac Schultz, etc., and even such names were excluded from the list if the occupation of the individual in question happened to be one such as is seldom found among Jews. I took the further precaution of checking all doubtful names against the membership lists of the Congregation Shearith Isreal and the existing partial lists of Congregation Emanu-El, the Eureka Society, and other pioneer Jewish organizations in San Francisco. Such names as Brown, Blak, and White (Anglicized ferrus of the German Schwartz and Weiss) I excluded all together, with the exception of those cases where such a name appears on the membership list of some Jewish organization.

Muldoon

(From Chronicles)
(of Emanu-el)

THE STORY OF REFORM JUDAISM.

Among the 49ers were a number of Israelites led to the gold fields by the same motives that brought all others. The question whether there were any Jews in California before 1848 would be very interesting, were it not for the fact that there are no available data.

The fact that a large number of the Jewish pioneers were young foreigners recalls the great immigration of the U.S. during the years 1840-50. An immigration directly resulting from the reactionary political conditions prevailing during that period in several European countries. Notably, as of the day the young German Jew found himself hampered by laws that discriminated against him, repressed his activity and reduced him to the condition of an alien. These first Jews represented a varied number of nationalities, English and French Jews bunked side by side. The Hollander and the Pole, the German from Hanover and Bavaria, the semi-Pole from West Prussia and Galicia, the Russian from Lithuania and Bessarabia, all met together and bravely faced the difficulties of their new environment.

The first religious services on the Pacific Coast under the auspices of the Jewish pioneers were held in 1849. In all there were about 100 of them. The actual accounts of these services are conflicting. One Morris Samuel writing to his brother in Philadelphia (Occident, Volume V11 p.480) says about forty or fity Jews have engaged a room to celebrate the Yom Kippur (Fast day) and have invited me to attend. We contemplate building a a synagogue shortly," This room is said to have been situated in the second story of a building on Montgomery St., where afterward the

Metropolitan Theatre was located. It is said that in the room above the store, where the entire day the gold dust was weighed, received, and paid over, fifty Hebrews spent the day of atonement, in fasting and praying. Another account preserved in the archives of the Temple Emanuel-El states that "the first religious meeting of our people in this city was held on Yom Kippur (5610 Jewish years) (1849) in a tent room occupied by Mr. Louis Franklin, situated on Jackson St. near Kearny. There is a possibility that the two services were held. Of the attendants at the first-named service a few names are preserved, the moving spirit was Joel Noah, also present were Israel Solomon, one of the founders of the Sherith Israel Congregation, and the members of his family, all of whom had come to San Francisco from Australia. There were also Abraham Walters, Leon Dyer, who acted as reader, Albert Priest, afterwards of Priest, Lea & Co. a distinguished American Hebrew, Joseph Shannon, afterwards County Treasurer of San Francisco B. Davidson, who with his partners became financial agent for the N. M. Rothschild Co., S. Fleishhacker, and many others. The only lady present is said to have been Mrs. Barnett Keesing who attended with her husband. The service was wholly improvised, and served as a means of drawing all the Hebrews living here closer to each other. They resolved not to lose sight of each other in the busy strife, to help each other in sickness and distress, to become friends and advisers to their co-religionists who might come from the "States," and to render the pious service of interment to their dead. A burial plot was donated by Emanuel Hart for this purpose. It was a triangular lot situated between Broadway and Vallejo St. and Gough and Franklin Sts.

The late August Helbing, founder and first President of the Eureka Benevolent Society, founded October 2, 1850, put the co-operative sentiment of the pioneers in the following words: "The Jewish young men felt that

organization was necessary for various purposes. The immediate cause was that we had no suitable way of spending our evenings. Gambling resorts and theatres, the only refuge then existing in San Francisco to spend an evening, had no attraction for us. We passed the time back of our stores and often times were disgusted and sick from the loneliness of our surroundings, besides, our services were in active deman, every steamer brough a number of our co-religionists, and they did not always come provided with means (see Jews in Philanthropy.) Some came sick, and it needed a respectable portion of our earnings to satisfy all the demands made upon us." These fine words led to the foundation of the Jewish charities in San Francisco.

Toward the approach of the fall holidays of 1850 a number of Jewish settlers of German extraction assembled in meeting to permanently organize a congregation. The services before this time were on the old orthodox punubles. The moving spirit was one Emanuel M. Berg, and it is believed that the choice of names being left to him he gave it his own name and called it Emanu-El. The name it retains to this day. Until 1853 no records or minutes were kept or it is said they were kept but were destroyed by fire. The objects were clearly defined. The time had come to give religion permanent security in their new home, to hold stated services and public conversations, to instruct the young in the religion of their fathers; to promote the welfare and enhance the dignity of the religion of Israel by precept and example; to preserve and conserve the tradition of Israel's helpfulness to humanity, that in these new environments the Jew might also be the priestly messenger of a gracious Deity--these were the high aims for which those men organized. They had very little time for the practical manifestations of religion. They were in the midst of a struggle that left

no man opportunities for mental or spiritual culture, unless he was ready to fall behind in the race for success. The first permanent home stood on Bush St., between Montgomery and Sansome, and was leased from Loring Bartlett Jr., who had just completed the erection of this building; M. Berg obtained a lease of a room on the first floor 81 ft. x 23 ft. for a term of two months with the privilege of renewal for four months longer at a rental of $200 per month. (Page 21)

September 17, 1850, was the first New Year ever kept on the shores of San Francisco Bay, when the German-Jewish settlers met to celebrate the holy season of worship. It was a memorable occasion for these Jewish pioneers. A little later the first president was appointed, Emanuel M. Berg. The work in hand was extremely difficult, while the congregation had previously decided to worship according to the ritual in vogue in the German countries, the introduction and enforcement of a strictly orthodox discipline among the members was connected with difficulties the officers of the congregation at no time wished to conceal. It is interesting to note that Louis Cohn, a native of New York, and at that time a merchant engrossed in large business transactions, organized a class of some twenty children, and on Sunday morning gave them religious instruction. It was actually the beginning of a school that that has an interesting story to present of its seventy five years of activity. Ritual committees from the congregation were appointed to examine into the facilities for securing "Kosher" meat, for providing matzos for the ensuing passover, and for general introduction of paraphernalia used in connection with the worship, a "Shehita" board in conjunction with the congregation, members of both bodies sitting in ritual as well as administrative capacities. The first authorized "Shocket" seems to have been a learned Jew, Isaac Goldsmith. A much desired position was that of Matzo baker, one

aspirent writing as follows: "Having been informed that you have organized a Hebrew Congregation, I desire to be appointed Matzo baker to your honorable body. I was born and bred in a bakery, and therefore know all about the business and I can afford to furnish you matzos at twenty-five cents per pound." There was much friction at this time between the difference elements. A young progressive element, little concerned with the enforcement of ritual law, more solicitous for the affiliation of the Jew with the interests of the new commonwealth, assumed an apathetic attitude toward the Congregation, refusing to enter the membership on the ground that the services did not attract them. These younger men mostly well educated, became a decade later the strongest factor in the upbuilding of the Congregation. Little as reform was known or formulated in 1850, it was the undefined quest after something more in consonance with their spiritual wants that created this apathy. Here is the preamble of the first constitution drawn up by the Boards.

Preamble

The Congregation Emanu-El, established A.M. 5611 (1851), anxious to preserve, cherish and exercise the doctrines and precepts of the Mosaic religion, solicitous of perpetuating the time-hallowed ancestral institutions for the establishment of public worship, have for the more effective accomplishment of the objects, adopted the following revised constitution and by-laws:

CHARTER

We, the undersigned,

Philip Runkel, A. Walters, A.C. Labatt, Samuel Marx, Martz Schwartz, S. Heiter, L.A.Levy, Jr., Joseph Shannon, Rudolph Wyman, I.E.Woolf, A.H.Harris, T.T. Joseph Jr., S. Fleishhacker, J. Honigsberger, Louis Cohn and William Selyman.

Muldoon

All, residents of San Francisco and of the Israelite faith, do hereby certify that we have formed and associated ourselves into a Religious Congregation or Association, in the name and form following, to-wit:

1. That the name of said congregation or association shall be "God be with us," Congregation or Emanu-El.

2. That the Synagogue of said congregation shall be located in the City of San Francisco.

3. That the said congregation is formed and created and shall continue in existence for a term of 50 years commencing with and on the date of these present.

Signed, Thomas Hayes.
Clerk of San Francisco County.

As heretofore stated, the tendencies of the Congregation were distinctly conservative, article 1 of the constitution of 1851 provides that "The mode of worship of this congregation shall be in conformity to the Minhag Askenass (custom of the German Israelites). Article 10 provides no Israelite shall be considered qualified for membership who is united in marriage contrary to the laws and ordinances of our religion or who shall renounce Judaism, or who shall perform the marriage ceremony in this city or its vicinity without permission of the Board of Officers shall forfeit his membership. Section 3 and 4, any member not attending a funeral, if notified, shall be subject to a fine of $5.00, any member not attending Menjar, (evening service) if notified shall be subject to a fine of $2.00 but he may send a fit substitute who shall report himself to the attending Shamus. Article 10 is worthy of reproduction.

The following shall be considered "Cheyoobin:"

1-E. entitled to be called to the Torah.
A. on Sabbath, the son of a member on the day of his Bar Mitzvah (confirmation), also his father.
B. The member whose wife attends Synagogue the first time after her confinement.
C. A member on the day of the birth of his son, also the godfather and-mother.
D. The member having Yortziet (anniversary of patient's death).
It must be remembered that being called before the Torah, is a great honor among the Jews.

During the next few months San Francisco was desolated by two great fires, which practically destroyed all business property and homes. The synagogue went with the rest. Plans were immediately made for building a new home. The next service was held in the open air.

"The San Francisco Herald of March 19, 1851, notices a celebration of Israelites "stating in detail that a large and respectable number of Israelites assembled at the Gem Hotel, kept by J. Benjamin on Jackson St., the committee of arrangements were S. Fleishhacker, L.A.Levy., JWoolf and S.M.Barnett. It is obvious that this "celebration" was the Purim festival. Editorially the Herald speaks of this as "constituting a numerous and intelligent class, conducting themselves with great propriety and decorum. Industrious and enterprising, and worthy members of the community; also that steps are being taken to erect a place of worship as soon as necessary funds can be raised." (See Herald July 24, 1854)

D. Gionet

HISTORY OF THE JEWS IN CALIFORNIA

Introduction

I

The object of this study is an investigation of the life, activities and achievements of the Jews in California, and the part they have played in the economic and cultural development of the state.

In writing of California, most historians dwell at great length on certain "pioneer heroes" who presumably are responsible for the building of the state. This type of history is misleading and paints a distorted picture of reality.

In the building of a community, conscious volition and idealism are of scant importance. The progressive development of a commonwealth is rarely aimed at directly, and the rate of advancement is not determined by a few heroes, high-minded and disinterested as they may be, but by the aggregate efforts of all, even the humblest, members of the community engaged ~~in~~ in socially useful work, plus the possibilities of the physical environment.

In the world we live in the mainspring of all human endeavor, with pioneer heroes as well as with the unheroic average man, is personal gain. Noone has ever started a business because he felt that his co-citizens stood in need of his services. The prime motive in all instances is personal gain, but if the work done by a newly established firm happens to be valuable from a social point of view, the community as a whole gains by it.

The Jews are no exception to this general rule. Their contribution toward the development of the state is an indirect result of their efforts to better their condition , and the measure of their contribution is not this or that prominent philanthropist, this or that Jewish millionaire, but the aggregate of socially useful work accomplished by the mass of the Jews living in the state.

It was the lure of gold that brought Jews in considerable numbers to California. Practically every Jew who came to the state in 1849-50 made his way to the mines and tried his luck at mining, but very few, if any, persisted in this occupation for any length of time. Level-headed and practical, the Jews soon realized that gold mining was not quite so lucrative an occupation as it was generally supposed to be.[1] It is indubitably true that certain claims yielded immense riches, but it

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1 See Helper: Land of Gold.

is also true that a good many prospectors never found any gold at all and that the vast majority of the miners labored mightily for exceedingly poor wages.[1] As is always the case, more money was to be made by catering to the needs of the workers than by performing the work and the majority of the Jews, like all clever people of that time, like most pioneer heroes, hastened to exchange the miner's pick for the store and counting-house.

The standard of business ethics in early San Francisco was exceptionally low. All merchandise was sold at exorbitant, often at outrageous, prices, while the manufacturer or jobber, located at some distant point on the Atlantic seaboard or in some foreign country, was often defrauded. The standard rate of interest was 5% per month. The Jewish merchants of that time were neither better nor worse than their non-Jewish neighbors. Everyone insisted on getting rich over night and one simply could not afford to be finicky. While noone among them has expressed it in that way, the philosophy of "the race goes to the swift, the battle to the strong" was the cornerstone of the pioneer outlook upon life.

But it would nevertheless be a mistake to judge the San Francisco businessmen of that time by their wolfish business methods alone. To be just, one must take into consideration the time and the environment as well as their activities in other fields of human endeavor, which very often show them in a different light entirely. Above all it must be borne in mind that the San Francisco business community has played a dominant role in the development of the state, that the existence of the mining communities and other outlying settlements was made possible by their efforts and activities.

California gold as such has played an important part in the development of the state. From 1848 to 1860 the California gold mines yielded some $750, 000,000 -- an immense sum for those days.[2] Approximately 60% of the gold mined remained in the state, and that part of the gold that went into the hands of local businessmen, in contradistinction to the gold that went into the hands of gamblers, saloonmen and prostitutes, was reinvested in the state, was used to further the economic development of the territory.[3] Yet, from an historical point of view, California gold as a lure to new settlers was of far greater importance than the gold itself.

California had but recently been annexed to the United States. In view of its remoteness and the primitive modes of transportation prevalent at the time, it would have taken anywhere from twenty-five to fifty years to settle the newly annexed territory under normal circumstances. The discovery of gold in California solved this problem in a most satisfactory fashion. As soon as the news of the discovery was noised abroad, people from the remotest parts of the world began to drift to the state.

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1 In 1853 a hundred thousand miners mined sixty-five million dollars worth of gold -- an average wage of six hundred and fifty dollars a year. Annals of San Francisco, p. 486.
2 Hittell: History of California.
3 Annals of San Francisco, p. 486.

In 1849 some 40,000 immigrants came to San Francisco by sea, in 1850 upward of 60,000, and as many in 1851, while every year a like number entered the state by the overland route.[1] The population of San Francisco jumped from less than 2,000 in 1848 to over 35,000 in 1852, while the population of the state rose from less than 40,000 to 265,000 in the same period of time.

These newly arrived hosts had to be provided with shelter, food, clothing and tools. The responsibility for all this fell on the shoulders of the San Francisco businessmen, and, judging by the record, they did a creditable job. The Jewish businessmen supplied most of the clothing, drygoods and shoes, as well as a good deal of tobacco, coal and mining implements.[2]

With few exceptions, the Jews that came to San Francisco in 1848-49 were of native, German and English origin. The natives and the Germans came from the Southern states mainly; part of the English came from Australia.

The native Jews were fully assimilated in language, names, manners and mode of living. Culturally, they had long since ceased to be Jews. With rare exceptions, theirs was the Judaism of the synagogue and cemetery. Besides its quota of businessmen, this element furnished the most persistent Jewish gold seekers, politicians and job-holders.

Generally speaking, the English may be classed with the native Jews, with the notable exception that among the former were a number of mechanics who followed their old trades in the new home. These two elements also furnished most of the few undesirable Jews of the time. The first Jewish saloonman in San Francisco, Harry Isaacs, was an English Jew. A man who swindled the Peralta family was rumored to be an English Jew. The Jews who "forgot the faith of their fathers, drank, gambled, swore, raced horses and visited houses of prostitution"[3] - and there were a few such -- were also of this element.

The German Jews furnished businessmen and a few professionals. In the main, they were akin to their American and British co-religionists in their attitude toward life and religion, yet there was a difference.

After the fall of Napolean I the German Jews were deprived of the civil rights granted them by the invader during his short reign over the country and were again driven into the ghetto by the kinglets and princelings who lorded over the destinies of Germany at that time. The Jews had to submit, but they did not submit with good grace. The liberalizing spirit of the French Revolution had left its mark on the dwellers of the ghetto. During the brief honeymoon of liberty the German Jews had glimpsed European culture and no laws invented by a parcel of tyrants could overcome their longing for it. The ghetto was in ferment. Mainly it was under the influence of the Haskalah, but to some of the younger men the step from Mendelsohn and Wessely to Moses Hess and Ferdinand Lassal seemed both short and logical.

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1 Annals of San Francisco, p. 243. Hittell, IV, p. 133.
2 See classification of Jewish firms in Kimball's city directory of S.F. for 1850.
3 Bancroft, Inter Pocula, p. 374.

For that reason we find that some of these pioneers found adjestment to the crude environment particularly hard. Material well-being could not ~~xxx~~ supersede their craving for culture, for a fuller, for a richer life. To meet the situation the Eureka Society was organized on October 2, 1850, the Literary and Benevolent Association in 1852, and somewhat later, the San Francisco Verein, in which German was spoken and the problems of German philosophy, art, and literature were discussed with as much heat as if the club were located in Scharlottenburg instead of in San Francisco. At the same time some of the younger men were active in the non-Jewish German socialist groups then in existence in San Francisco.

Similar organizations sprang into being in Sacramento, Stockton and in a number of mining communities. In fact, there is reason to think that all Jewish organizations in California which later developed into charity organizations pure and simple were originally organized for cultural purposes. It may also be pointed out that the charity of the Jewish pioneers was totally unlike its present-day namesake. Thus August Elbing and Solomon Haas, two of the founders of the Eureka Society, made it a practice ~~xxxx~~ to row out to all incoming ships, at the risk of their lives in stormy weather, to find out whether there were any sick or needy Jews aboard.

A few Polish Jews were among the earliest Jewish settlers in California, but it was not until 1850 that Polish Jews began to arrive in considerable numbers.

The effect of the new immigrants on the San Francisco Jewish community was twofold. On the one hand they revitalized Jewish life in the city. They were more intensely religious than the other San Francisco Jews and religion with them was not mere formalism. With them it was a living, vital force. A good many among them were excellent talmudic students, they had a language of their own, albeit a crude one, and they had a great store of purely Jewish, though antiquated, cultural tradition. All this was highly beneficial to the San Francisco Jewish community, of which it may be said that in those early stages of its development it very often gave more thought to Mammon than to Jehovah. But on the other hand, the Polish Jews soon divided the community into two camps which grouped themselves around the Congregations Emanu-El and Sherith Israel respectively.

The division followed geographical lines, the native and German Jews becoming members of Emanu-El, while the Polish and English Jews joined Sherith Israel.[1] The cause of the division presumably was the different ritual in vogue in the various countries.[2] But I am inclined to suspect that the real cause of the split was neither geography nor ritual, but the economic and social status of the two groups. The American and German Jews had preceded their Polish co-religionists to California by about one year -- an enormous span of time in pioneer California. In the course of that time, a good many of the "old-timers" became well-to-do and some even managed to get rich. In this case, like in all such cases, prosperity led to snobbery. The well-to-do and rich simply did not care to mingle with

1 Voorsanger: Chronicles of Emanu-El.

2 Alexander L. Badt: Manuscript in archives of Sherith Israel.

the poor, It is certainly significant that the bulk of the membership of Sherith Israel consisted of the newly arrived poor Polish Jews, a good many of whom were simple workers.

From the point of view of socially useful work, the early Polish Jewish settlers were of great value to the city and the state. There were among them a good many workers who chose to follow their trades instead of seeking fortune in business of gold mining. Parker's City Directory of San Francisco for 1852-3 contains the name of sixty-odd Jewish workers and mechanics. [1] The occupations listed are : barber, blacksmith, brewer, brickmaker, butcher, carpenter, drayman, jeweller, joiner, laundryman, mattressmaker, mason, moulder, painter, shoemaker, tailor, tinsmith, upholsterer, and watchmaker, and judging by the names as well as by the occupations, the bulk of these workers were Polish Jews. It is hardly necessary to stress the importance of these workers to San Francisco at that stage of its development.

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1 See Preface on Jewish names.

D. Efrat

HISTORY OF THE JEWS IN CALIFORNIA.

INTRODUCTION.

II

The years 1854-5 marked a turning point in the economic hisrory of California. In 1854 gold production declined sharply and this, together with the overspeculation of 1852-3, led to a collapse in the commercial and financial fields. In 1854 seventy seven business firms failed in San-Francisco; in 1855 one hundred and niety seven firms, including several of the largest banks, went into bankrupcy.1)

A good many residents of the State who, seemingly, shared Helper's opinions on the possibilities and future of California,2) hastened to leave for other parts. But a good many others who had pinned their hopes to California--and the Jews were among the latter--began to cast about for new fields of activity. It was then that the foundations for the agricutural and industrial development of the State were laid.

The soil was tilled in California prior to the advent of the Americans and, in spite of the primitive methods employed, enough was raised to support the scant population of the territory. Between 1849 and 1851 agriculture, like all other pursuits excepting commerce, was neglected in favor of gold mining so that in 1852 only a little over 100.000 acres were under cultivation.3)

1) Soule, Annals of San-Francisco.

2) Helper, The Land of Gold pp 13--35

3) Hittell, History of California IV -133

A new interest in agriculture was evinced in 1853 because of the excessive cost of living and a good deal of new acreage was put under cultivation in that year.1) The depression of 1854-5 forced more people to turn toward the land, and as a result the production of food stuffs in those years rose to such an extent that the $14.000.000 imports of agricultural products for 1853 were reduced to $5.000.000 in 1854 and to $1.000.000 in 1855. 2)

But a healthy growth of agriculture was out of the question until the end of the fifties when the squatter troubles were finally overcome and the legal status of the mining industry was clearly defined.3) Until these problems were solved the tenure of land in California was a gamble few Jews cared to risk, but as soon as the situation was clarified a good many Jews took up agriculture. In most counties were to be found Jewish farmers who tilled the land, raised cattle and sheep, and ran extensive dairy farms. Besides these there were Jews who operated bonanza farms, tens of thousands of acres in extent. The most famous of these was Isaac Friedlander who for many years was known as the "Grain King" of California.

The growth of agriculture necessitated the development of certain industrial plants. Flour and woolen mills, tanneries and soap works, foundries and machine shops had to be built. The late fifties, the sixties and early seventies witnessed great activity in all these fields, with the Jews well represented in all of them and as pioneers in some.4)

Another vital necessity of the time was transportation and we

1) Hittell, History of California 111--433
2) Hittell, History of San-Francisco p 215. These extraordinary figures are to be explained partly by the collapse of prices.
3) The squatters, who refused to recognize all existing land titles at one time became so powerful that in 1856 the State Legislature passed a law favoring them. In 1857 the State Supreme Court voided the law on constitutional grounds. In staking claims the miners refused to recognize property rights. grounds. Hittell, History of Calif. 111 p. 660.
4) I. Friedlander in flour milling; Heyneman and Lazard Freres in woolens; Bettman in soap; Bloom in tanning; Greenberg and Dobrozensky in foundries; Prag in sheet metal.

find the Jew A.A. Cohen building railroads,1) organizing and operating the ferry system in the bay of San-Francisco as the final link of his railroads. At approximately the same time a Jewish group under the leadership of August Sutro built and operated the first two street railways built in San-Francisco.2)

With the advent of the railroads and industrial plants, fuel became a major problem. Wood had to make way for coal, and for many years the Jew John Rosenfeld was the dominating figure in the coal business on the Pacific Coast.

Simultaneously the Jews were busy in other fields, pioneering and developing a number of light industries. Clothing and knit goods, the production of cotton wadding, cotton fabrics and cotton garments and other allied industries owe their development to the energy and enterprise of the Jews.

That same period was also marked by intense cultural activity among the Jews. In the early fifties both Congregations, Emanu-El and Shearith Israel, built fine synagogues and Emanu-El maintained a school in which upward of one hundred pupils were taught Hebrew and the fundamentals of the Jewish religion. The San-Francisco Verein, organized in 1853, maintained a library in which, in 1856, 3000 volumes and thirty periodicals in various languages were available to members and visitors.3) In 1854 H. Bien and L. Dennery began the publication of the "Voice of Israel" the first attempt at Jewish journalism on the Pacific Coast. In 1855

1) Bancroft, Chronicles of the Builders IV pp. 155-237
2) The Omnibus Street Railway and the North Beach and Mission Street Railway, completed in 1862 and 1863 respectively. Hittell, History of San-Francisco
3) Appendx to Harris Bogardus and Labatt City Directory of S. F. for 1856.

the Hebrew Young Mens' Literary Association established permanent quarters , where they maintained a library and reading room and where public meetings were held every Sunday for the discussion of current events as well as literary and social topics. 1) In 1856 Dr. Julius Eckman, Rabbi of Congregation Emanu-El, began to publish "The Gleaner", a weekly of an exceptionally high standard devoted to Jewish affairs. Though edited and published by the spiritual head of Congregation Emanu-El and supported mainly by its members, the affairs of the Congregation and the aocial doings of its members were not allotted any more space than they deserved. On the other hand, a good deal of space was devoted to national and international problems, to the social, economic and political conditions of the Jews in various parts of the world, to the tranlation of excerpts from the writings of the elders, and to belles lettres. It is to be assumed that the superior qualities of "The Gleaner" were due to the extraordinary personality of Dr. Eckman. A man of his scholarly attainments was bound to pay more attention to the literary and cultural aspects of the publication than to its financial success.

In 1860 Dr. Elkan Cohn brought Reform Judaism to San-Francisco.. The members of Congregation Emanu-El were enthused by his ideas, but ultimately his reforms caused a schism which led to the establishment of a new Congregation. In 1864 Philo Jacoby began to publish "The Hebrew", an English weekly with a German page, and his example was followed in 1867 by W. Saalburg with the publication of the "Hebrew Observer". Saalburg also published several almanachs in German under the title "Saalburgs' Judisher Kalender". Some time in the middle of the sixties H. Bien, the pioneer of Jewish journalism on the Pacific Coast, began to publish "The Jewish messenger".

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1) Appendix to Harris Bogardus and Labatts' City Directory of San-Francisco for 1856.

Nor did the Jews confine their activities to the Jewish field exclusively; they participated in all cultural movements of the time. Thus we find that in 1853 three of the officers of the German Saengerbund, a non Jewish organization, were Jews1) and in 1863 one of the three, Dr. J. Regensberger,2) is listed as vice president of the German Society Of Natural Science. 3) In the same year, 1863, two Jews are listed as officers in the Odd Fellows Library Association, and four are listed as officers in the Union Debating and Library Association.4) In fact, every cultural organization of the time had its quota of Jewish members.

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1) Parkers' City Directory of San-Francisco for 1853
2) For many years Dr. Regensberger was the official "Mohel" of Con. Emanu-El.
3) Henry G. Langleys' CIty Directory of San-Francisco for 1863-4
4) Ibid.

D. GISNET.

HISTORY OF THE JEWS IN CALIFORNIA.

INTRODUCTION.

111

By the beginning of the seventies the Jewish community had become deeply rooted in the soil of California. The old economic positions were solidified and new ones conquered. Many of the petty traders of the early fifties had become merchant princes, bankers and directors in large corporations. Some of the humble workers of the pioneer period had grown into important industrialists, Jewish ships plowed the waters of the Pacific.1) Between 1850 and 1880 a generation of native born Jews had grown up in the State, and while the majority of the younger men followed in the economic footsteps of their elders, many entered the professions.

The Jewish professionals during the pioneer period were medical doctors, mostly graduates from German and French universities, lawyers, teachers 2) and writers,3) immigrants all.

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1) In 1876, "ten members of Temple Emanu-El... .had an agregate wealth of $45.000.000"B.E. Lloyd, Lights and Shadows of San-Francisco, p. 401. M. Reese who died in 1878 left an $8.000.000 estate. Hittell, History of San-Francisco, p.426.

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2) Bernard Marks, the sisters Praag, Esther Goldsmith, Emily Lehman, Daniel Levy et al. The Cosmopolitan School, founded by Dr. Elkan Cohn in the early sixties, was later taken over by the City and the entire teaching staff, practically all Jews, retained.

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3) Most Jewish writers of the period confined their writings to Jewish, German and French publications. Thus, to mention but a few of the more prominent ones: J. Choynski, local correspondent of the American Israelite (pseudonym-Maftir) and associate editor of TheGleaner, was never connected with any local non Jewish publication. Daniel Levy, author of "Histoire des Francais en Californie" wrote mainly for the local French papers and only occassionally for the Jewish. A. Bernstein, who was a regular contributor to The Gleaner, from time to time published articles in the German press. The exceptions were: M. M. Noah, listed as a member of the San-Francisco Reporters Union, Anthony Rosenfield, on the Alta California, I. Choynski, Choynsky, on the editorial staff of the Chronicle and the De Youngs. Bret Harte, though descended from Jews, cannot be classed as a Jewish writer.

An entirely different situation is met with in the eighties and nineties. The majority of the young Jewish professionals of the time were native Californians, graduated from local schools and colleges. And the scope of their activities had widened: Jewish architects, civil and mining engineers, painters and musicians had made their appearance. But the most significant occureance of the time was the cultural rift between the old and the new generations.

Practically every foreign Jew who had settled in California in the early days in time became a naturalized American citizen and in a sense they were better Americans than a good many natives. For they were grateful to the adopted home-land for the opportunities denied them in their motherlands, for the rights and privileges which every native born American considers his due.

But while they became Americans in a political sense, culturally they remained European Jews. The German Jews used German at home, in their clubs and even in the synagogue; 1) the Alsatian Jews felt it a duty to teach their children French, and practically every Jewish child received a religious training. With few exceptions the elders remained ignorant of American cultural values, for them American art and literature remained a closed book, and this was one of the causes for the intellectual rift between the old and the young. The new generation was American culturally as well as politically and they found it hard to accept some of the standards set up by the elders.

Another potent cause was the social anti-semitism with which the "better" classes of California society were infected. 2) The young Jews

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1) For many years the sermons in Temple Emanu-El were preached in German. After the defeat of France in 1871 Alsatian Jews in California wore iron rings as a token of mourning and a promise of revenge.

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2) Bancroft, Inter Pocula, p. 372.

met with rebuffs in every attempt at a social rapprochment with their non Jewish neighbors and this inevitably bred bitterness and resentment in the hearts of the young Jews, bitterness and resentment against their elders as well as against the Gentile snobs. They felt that they were not suffering for any fault of their own, that the ugly situation was due to a monstrous historical mistake. In the new environment the ancient heritage, so dear to their fathers, had lost the significance it held in the old world ghettoes, yet their fathers insisted on saddling them with this incubus and--marvel of marvels! their neighbors took the thing quite as seriously as did their fathers! To escape the dilemma some thought of apostasy and "the slow honeymoon route of intermarriage" 1) was the general ideal. Assimilation to the point of extinction was seriously discussed in Jewish intellectual circles and was openly preached by some. It became an obsession from which they were barely saved by the outbreak of the Spanish American war.

The appeal for volonteers for the Spanish American war was met with feverish enthusism by the California Jews. Though they formed but half of one percent of the population of the State, they furnished about three percent of the volonteers 2) and their response to the appeal for red cross and othr war funds was just as enthusiastic.

Looking back on the war fever that had seized the Jews at that time one is forced to the conclusion that their enthsiasm cannot possibly be explained on the basis of patriotism alone, for there certainly was no reason why the Jews should be six times as patriotic as were their neighbors. Willy nilly one must assume that, while they may not have thought of it consciously, subconsciously their extreme patriotism was an attempt at self vindication, a further proof to themselves and to others that they were American and Californian to the core.

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1) Emma Wolf, Heirs of Yesterday, p. 105

2) 8% in the first regiment of California Volonteers. The Jews took an active part in the organization of the California Red Cross, Dr. Jacob Voorsanger being the first Vice President. Jewish Enc . 111 p. 513.

But whatever the motive may have been, for the time being the war atemmed the tide of assimilation and by the time the war was over events in Eastern Europe forced the minds of the California Jewish youth into other channels.

D. GISNET

HISTORY OF THE JEWS IN CALIFORNIA.

INTRODUCTION.

1V

Early in the 20th century the immigration of Russian Jews into California increased considerably. As a result of the Kishineff pogrom several hundred Bessarabian Jews came to California in 1905 in a body. These immigrants differed from the average run of immigrants in that they were well to do and in that they came to California with the intention of settling on the land. They purchased several thousand acres in Colusa County and plans were laid for the establishment of a Jewish agricultural settlement. Unfortunately they were swindled by the real estate agent who handled the deal for them. The land proved to be unfit for cultivation and in spite of their determination and efforts they were finally forced to abandon the scheeme.

In 1904-5 a number of Russian-Jewish war prisoners interned in Japan as a result of the Russo-Japanese war made their way to the United States and quite a few of them settled in California.

Late in 1905 and early in 1906 a new wave of Russian Jewish immigrants, victims of the pogroms that followed in the wake of the abortive Russian revolution of 1905, reached the State. But the importance of these new arrivals did not lay so much in their numbers, considerable as they were, as in the national and social ethical ideals they brought with them.

Toward the end of the 19th century an attempt was made to adapt to modern conditions the ancient ideal of a united Jewish people in the traditional homeland . Headed by men like Dr. Theodore Herzl and Dr. Max Nordau, the movement became respectable almost over night and gained a host of adherents in Eastern and Southeastern Europe.

In Wester Europe and in the United States the movement did not meet with quite so cordial a reception. Because of the Dreyfuss affair the French

Jews were busy convincing the world at large that they were the best and most patriotic of all Frenchmen. The German Jews, who could not possibly forsee Naziism and its implications, maintained stoutly that were Teutons of the Mosaic faith, and this was also the attitude of the North American Jews of the Reform denomination.

Nevertheless, Zionism made headway even in the latter countries. Aside from its romantic qualities, the mavement was bound to appeal to many of those Jews who at one time or another had run up against the stone wall of racial prejudice, because it held forth the promise of supplying them with the identical weapons used by the enemy. They were made to suffer in the name of nationalism1) so they will develop a nationalism of their own; they suffered because the earth was divided into political states--so they will set up a state of their own.2)

Zionism, and its offshoot Territorialism, were proposed as a solution of the Jewish problem along national lines, but almost simultaneously (1897-8) a movement was started among the Russian Jews which proposed to solve the Jewish problem along international lines, as part of the problem of all the downtrodden and disinheritted in the world, and this movement, too, became very popular.

One of the totally unlooked for results of the Zionist and Socialist movements was the tremendous advance of the Yiddish language and literature.

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1) The cultural aspects of nationalism, as they were later formulated by Dr. Hayim Zhitlovsky, were unknown at the time.

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2) An excellent illustration of this trait, though of a later date, is Mr. Ludwig Lewisohn, who became an extreme Nationalist and Zionist simply because the Gentiles would not permit himto become a Gentile. Vide: Up Stream.

The Eastern European Jews have a language of their own--Yiddish--which is derived from the Middle High German. Just w hen Yiddish took its departure from the pure German is not known definitely. Certain Yiddish glossaries date back to the 13th century and the oldest known literary work in the language, a translation of the Psalms, is dated 1490. 1) In the course of the 16th, 17th 18th and 19th centuries a great many works, religious, didactic and belles lettres, were published in Yiddish. There is also a respectable body of folk songs and folk tales.

But in spite of all this the better educated Eastern European Jews always held this language in contempt and persisted in classing it as a jargon. Even the advent of such talented writers as S. J. Abramovich and M. Spector et al. did not sway them to change their attitude. In daily intercourse among themselves they used the language of the country, their literary works they wrote in Hebrew, and if some of them did stoop to Yiddish (I. M. Dick, Gottlober etc.) they did it as a matter of expediency. They wanted to speak to the people and perforce they had to use the only language the people understood.

Originally, the Zionists and Socialists did not differ from the other educated Jews in their attitude toward Yiddish--they looked at it merely from the point of view of expediency--but their propaganda among the masses bore some unexpected fruit. The two parties warred for the souls of the Jewish people with missionary zeal. Opposed to nationalism on principle, the socialists could not ignore the nationalistic aspirations of the Jews and, in order to be in the running, they coined the slogan "Cultural Autonomy". It is neither possible nor desirable to expatriate the Russian Jews. Politically they are and must remain Russians. Their hist-

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1) Dr. M Weinreich: Bilder fun der Yiddisesher Literaturgeschichte. Vilna, 1928, (Yiddish).

toric fortunes are closely bound to the his toric fortunes of the Russian people. But they have a right to preserve their cultural heritage and iden-d ity and that w ill surely become possible under a Socialist regime.

The Zionists, on their part, could n ot ignore the socialistic tendencies of the Jewish masses, nor could they afford to be behind handed as far as the Socialists were concerned, so they began to invent all sorts of Socialist- Nationalist combinations. 1) Inevitably, the continual formulation of new theories and the disc ussions around them enriched the language and raised the cultural level of the masses, and soon a new tendency became apperent.

Many of the more intelligent had developed a taste for culture in the wider sense of the word and a sense for language. For them, as well as for some of the intellectuals, Yiddish ceased to be a means to an end--it was raised to the dignity of a cult. A series of studies were initiated into the origin, component elements and grammar of the language. Theories were formulated to prove that in the future Yiddish is destined to play in the history of the Jewish people the part formerly played by religion. In a word--Yiddish was proclaimed Messiah.

Zionism, Socialism and Yiddishism--these were the three main currents of thought among the Russian Jews on the treshold of the new century.These ideals the immigrants brought with them t o the new homeland and each of them has played its part in the cultural life of the California Jews.

Socialism and Zionism were not entirely unknown in California Jewish circles even before the advent of the Russian Jews at the beginning of

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1) Poale Zionism, Socialism-Zionism, Seimism.

the 20th century. As far back as the seventies of last century there was a socialist movement of sorts in California. Both, the Haymarket affair of 1887 and the Bellamy Nationalist movement had their repercussions in California and the California Jews were influenced by these ideas no less than their neighbours.

In the early nineties there were a number of Nationalist clubs in the State and some of them, particularly in San-Francisco, had Jewish members. In 1895 the first Yiddish speaking Socialist club was organized in San-Francisco by Louis Gordon and William Edlin.1) Early in 1899 was organized the San-Francisco Cloak Makers Union, a socialistically tinged labor organization whose membership was predominantly Jewish.

But before the advent of the Russian Jews Socialism among the California Jews was a sentiment rather than a movement. A few workers and intellectuals, a bohemian here and there went in for socialism. It was not until the Russian Jews began to come here in considerable numbers that Socialism became important, both as to numbers and as a moral force and that its weight began to be felt in Jewish councils, especially in Los-Angeles which has become the Jewish metropolis of the Pacific Coast in the second decade of the 20th century.

At present several thousand Jews are affiliated with various Jewish Socialist organizations in Los-Angeles. In San-Francisco their advance was not so great, yet there are a half dozen Socilist organizations in the City. There are also Socialist organizations, such as Workmen's Circle, International Workers Order and Icor branches in Oakland, Petaluma. Stockton, Fresno, Pasadena, Long Beach and San-Diego.

The first Zionist group was organized in San-Francisco toward the

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1) In later years editor of the New-York Jewish daily "The Day".

end of 1899 and soon after another group was organized in Los-Angeles, yet, in the early days, Zionism, like Socialism, was a sentiment rather than a movement

A number of young men embraced the idea partly because of its romantic appeal and partly out of resentment against the Gentile world which repulsed all their advances. The orthodox Jews in general were opposed to the idea on religious grounds. They were convinced that the Lord is deeply cocerned in the redemption of the Jewish people and they knew that He would not choose as his tools such godless men as Herzl and Nordau.The Jews of the Reform denomination, on their part, were oppsed to Zionism on political grounds. They feared that, by becoming Zionists, they will make it possible for their enemies to impugn their patriotism. The few Reform Jews who did find the courage to join the Zionists at that time took good care to make it clear that with them it was simply a metter of philanthropy. They, free citizens of a free country, did not need Palestine and had no intention of going there. But the poor downtrodden Eastern European Jews did need an asylum and they were willing to help these unfortunates find an asylum in Palestine

Under the circumstances Zionism could not make any headway and it was not until the tide of Russian Jewish immigration set in in 1905-6 that a radical change took place. The blind faith and fanatic enthusiasm of the new comers overcame all obstacles. Numerous groups were organized in various parts of the State and before long Zionis m became a vital, living force.

At present, due partly to the ardor of its adherents and partly to post war developments, Zionism is one of the dominating factors in California Jewish life. Even the smalles t Jewish community in the State has one or more Zionist organizations and its followers are counted in the thousands.

Individual Yiddishists were to be found in California as early as 1900, but as a movement Yiddishism made its debut in San-Francisco in 1910 when Noah Mishkovsky organozed the Yiddish Progressive Club. The club had about a hundred members and every Friday night the tennets of Yiddishism were preached from its platform.

In 1912 the well known Zionist, Dr. Chas. Wotsman, began to publish in San-Francisco The California Jewish Voice, a Yiddish weekly devoted to Zionism. But the columns of the paper were open to the Yiddishists and some of these took advantage of the opportunity.

In the same year, 1912, the Yiddish poet Looner and Noah Mishkovsky began the publication of "Progress" in Los-Angeles, a weekly devoted to the Yiddishist cause and literature. Simultaneously Yiddish literary and dramatic groups were organized in San-FranciscO and Los-Angeles and a Yiddishh school ~~was opened in~~ was opened in the South.

With the years their activity and influence has waxed. At present there are six Yiddish schools in Los-Angeles in which hundreds of children are taught the language ,its literature and the basic principles of Yiddishism. The outstanding Yiddishist organization of the State, the Kultur Geselscaft, has in the past ten years published a number of pampalets,collections of prose, poetry and essays by local talent, a quarterly, several volumes of poetry and prose by the more prominent local writers, among others, two volumes by the gifted Yiddish poet H. Rosenblat and two volumes of stories by S. Miller, one of the outstanding Yiddish short story writers of the present day. Other Yiddisist organizations, like the group "Maariv" and Los-Angeles Yiddish Kultur Club, have also published collections and books. One of the two Yiddish weeklies published in Los-Angeles, "The Folks Zeitung," represents the Yiddishist point of view.

But ~~great as is~~ the advance made by these movements, ~~a substantial~~

But interest was ___ astounding and great as.

But intense as are the activities and great as are the advances made by these movements, the indications are that they are but a passing phase in the life of the California Jews. Asubstantial part of the older generation has remained entirely free from their influence, and the young generation as a rule does not follow in the idealogical footsteps of their elders, particularly with regard to Socialism and Yiddishism. To tens of thousand of California Jews, Judaism is nothing more than a set of prayers, a set of fast and feas t days and a chain of charitable institutions. They are American to the core, culturally as well as pollitically. As teachers and students in the lower and higher institutions of learning in the State, in circles, artistic, literary and journalisti,thousands of them labor mightilly to contribute their mite to the advancement and welfare of the State they love.

Harvey Muldoom

THE JEWS

While it is quite possible that some Jewish people were in California before the gold rush, there seems to be no record of them. In fact the early arrivals appear to have simply moved in and become a part of the city's teeming thousands with as little ostentation as the Sacramento River mixes with the waters of the Bay. First there were none, then suddenly they were an important part of the city, -- bankers, merchants, civic leaders.

One of the first records of Jewish activity here deals with the founding of a synagogue in 1849. There are conflicting accounts of this first endeavor. In one account a certain Morris Samuel writes to his brother in Philadelphia telling of some forty or fifty Jews gathering in the second story of a building in Montgomery St. to celebrate Yom Kippur. The archives of Temple Emanuel, however, record the first Yom Kippur celebration as having been held in 1849 (Jewish year 5,610) in a tent occupied by one Louis Franklin in Jackson St., near Kearny. Some present day Jews hazard the guess that both services were probably held, the members of one congregation possibly not knowing those of the other, due to the rapid influx of strangers into this seething gold camp.

In any case, the second mentioned meeting is well documented and names of the attending worshippers have been preserved. Among them are noted Joseph Shannon, afterward County Treasurer, B. Davidson, later financial agent for N. M. Rothschild Co., and an early Fleishhacker.

The early Jews regarded these meetings as of inestimable value. They were the nucleus of several religions and social organizations. In the first hectic years of the gold rush, sudden death was the rule in San Francisco. Between gun fights and knifings and frequent outbreaks of cholera, smallpox, and typhus, in which the unlucky patient usually got little or no attention, the death rate was high. The careless Argonauts had little time and less inclination for the formal pomp of funerals and usually buried the deceased in the first available place where the digging was easy. Not so the Jews. Shortly after they had come together in their first meetings a burial plot was donated by one Emanuel Hart, a lot situated between Broadway and Vallejo St. and Gough and Franklin St. Here in the holy rites for the dead were performed with all due solemnity. From that time on Jewish archives carry in detail the story of the founding of several congregations, clubs, and fraternal bodies in rapid succession. They have records of the early Kosher markets and have even kept a letter of application from sone baker, requesting the privilege of being appointed matzo baker to their honorable body. The price quoted, incidentally, was twenty-five cents a poind, which seems rather reasonable in view of prices charged then for other commodities.

The Jews had a few serious set-backs in their first couple of years, the most serious being the fire of 1851 in which, in common with the rest of the citizens, all their stores and homes were burned, their new synagogue going with everything else.

They seem to have recovered quickly, however, and by their enterprise and general good citizenship, appear to have enjoyed the respect of their fellow citizens. An editorial in the

San Francisco Herald of March 19, 1851, reporting some Jewish ceremony held at the Gem Hotel, refers to the Jews as "constituting a numerous and intelligent class, conducting themselves with great propriety and decorum. Industrious and enterprising, they are worthy members if the community."

From the days of the gold rush to the present, the history of San Francisco Jews has been without incident. Their growth in population and civic influence has been quiet but steady. At present it is estimated the Jewsish population of the city is about 32,500.

Business, civic offices, and the judiciary have been studded with Jewish names from 1850s on. From 1852 to 1857 Solomon Heydenfeldt was Associate Justice of the Supreme Court while another Jew, Henry a Lyons, was Supreme Court Justice. A. C. Labatt was an Alderman in the city in 1851 and Samuel Marx was Appraiser of the Port. A famous San Francisco resident of the 1860s was Adolph Sutro who laid the base for his great fortune at the time of the famous Comstock Lode bonanza.

The big operators in Virginia City, the location of the celebrated lode, were having trouble keeping their mines going on account of water flooding the workings. In spite of the largest pumps and most efficient timbering, stope after stope and winch after winch had to be abandoned. Finally whole levels were under water. And now arose a young Jewish engineer and promoter, Adolph Sutro, who conceived the daring and brilliant scheme of driving a large tunnel into the mountain well below the lowest workings of the flooded mines. The flooded-out operators among whom the leaders were Flood, Fair, Mackay, and O'Brien, howled in scornful glee at

such a hair-brained scheme. Young Sutro, however, appeared to have very little sense of humor, because he went right along with his plans. In San Francisco, in New York, in Washington he talked and argued and his stock began to move. He raised several thousand dollars and started his tunnel. He was harrassed by suits, by impatient stock holders, and by the very men whose mines he calculated to save. He ran out of money and had to go forth again, promoting, arguing, pleading. He got another bank roll and drove his tunnel in farther. Again he went broke and again he toured the country, gathering more funds.

And now as the tunnel neared completion, the big operators began to realize that this young promoter had them at his mercy. Either they paid his tolls or shut down their mines. Many and crooked were the schemes they hatched to get control of the tunnel, but young Sutro hung on. And now the tunnel was finished. Sutro drove connecting tunnels to the lowest workings of each of the important mines, installed flood gates, and then set back. If the Big Four wanted to play they had to pay. As is evident from the thoroughly worked out veins of the old Comstock, they paid.

When mining finally ceased on the Comstock, Sutro came back to San Francisco, many times a millionaire. He bought large tracts of land, built the famous Sutro Baths, built street car lines, donated parks to the city, and in every way became one of San Francisco's foremost citizens. His descendents are still well known and financially powerful in the city.

The Jews of San Francisco, particularly those who are not wealthy, live close together. The largest body is found along McAllister St., Golden Gate Ave., Buchanan and Webster Sts, and to a lesser extent along Fillmore St. Shortly after the fire of

1906 a considerable body of Jews moved out to San Bruno. This group, now quite large, is of course outside of the city limits, but they are so closely connected with the life of the City, they should be considered in any account of San Francisco Jewry.

The wealthier Jews are scattered throughout the City, though a fairly large group is found close to Temple Emanu-El located at Arguello Blvd. and Lake St.

Minority Racial Groups

Folklore Harvey Muldoon

Jewish

The Ceremony of the "Bar Mitzvah" - (confirmation)

The ceremony of the Bar Mitzvah differs in certain essentials in Reform Judaism from the orthodox. In Reform synagogues the institution is known as Confirmation to which both boys and girls are admitted. It is celebrated generally on the Feast of Weeks or "Shebuoth". Not much importance is given to it either by the boy or girl confirmed nor by his parents.

It is in orthodox circles that the event of a Bar Mitzvah assumes major importance. The event ushers him into the world of personal responsibility and adulthood -- at least in a religious sense. On his thriteenth birthday a Jewish boy attains his majority.

Elaborate preparations precede the event. Long before the event of the great day he is sent by his father to a teacher who instructs him in the section of the Pehtateuch he is to read from the scrod unaided by the reader with the correct melody for that section. During this period the boy is also taught how to lay plylacteries on left arm and head which he is to use at morning prayer. In America he also begins to use a prayer shawl for the first time when the day of confirmation arrives he is called a "Bar Mitzvah" meaning a son of the commandment by which is understood, a Jew expected to perform the precepts of the religion and punishable for their violation.

The boy's father, who hitherto has been responsible for his son's failure to comply the law of God now frees himself from further responsibility for laws transgressed by his son by saying, "Praise be He who has freed me from being responsible for this young man's conduct."

When the boy comes to the synagogue on the Saturday following his thirteenth birthday he is called to the readers desk to cite several sections

of the Pentateuch.

Frequently the boy follows with an oration to the assembled worshippers. The address is generally in Hebrew rehearsed with minute care by his teacher. The speech deals with the responsibilities and beliefs of the Jews.

The synagogue ceremony is followed by a home celebration on which occasion the boy delivers another speech generally in English in which he thanks his parents and relatives for the love and care he has received at their hands.

In orthodox Jewry girls are not confirmed at all. Their religious duties are very few until the marry.

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HISTORY OF THE JEWS IN CALIFORNIA.

Date of settlement. San-Francisco 1848--49. Countries of origin . Mode of lif e. Occupations . First organization. First religious services.

There is no definite information as to the date when Jews first made their appearance in ~~the~~ California. The first authenticated records go back to 1847, when s everal Jews reached the State as members of the First Regiment of New-York Volonteers, commanded by Col. J.D.Stevenson. 1) But there can be no doubt that individual Jews had made their way to California at a much earlier date.

During the sixteenth and seventeenth centuries Mexico had a sizable population of Spanish and Portuguese marranos against whom the Inquisition waged a bitter and relentless war. Judging by the list of marrano victims of the Inquisition compiled by Alfonso Toro 2) the marranos were to be found in all walks of life and in all parts of Mexico.3) and there is no reason to think that California was an exception. In fact it may be assumed that a number of Jews did make their way to California, partly because artisans and men of arms were always welcome in the remoter districts and, partly, because in the outlying sections of the kingdom it was easier to evade the vigilance of the Inquisition.3)

During the preannexation period of the nineteenth century a number of individuals who bore tipically Jewish names were to be found in California. In 1835 a certain Louis Levin was living in Los-Angeles and in 1840 a man by the name of Isaac Livick (according to Bancroft the name was Levick) made his home in San-Francisco. In 1845 an apothecary by the

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1) F.D.Clark: The First Regiment of New-York Volonteers etc. A certain Brown, a member of this regiment is mentioned by Dr. Voorsanger in "Chronicles of Emanu El", p. 16.

2)Alfonso Toro: El Judios en la Nueva Espana, siglo XVl.

3) Ibid. Among the victims of the Inquisition in the XVl century were artisans, merchants, men of arms, Negro slaves of Jews, a friar of the Order of St. Francis and Luis Caravajal the elder (El Viejo), the discoverer, conquerer, ~~and~~ colonizer (el discubridor, conquistador y colonizador) and Governor of the state of Nueva Leon.

4)Bancroft in His Pioneer Register and Index mentions a

4)Bancroft in Pioneer Register and Index mentions a certain Rafael Carabajal in Los-Angeles in 1848. Carabajal is a typical marrano name.

of Meyers carried on business in New Helvetia and in 1846 Benjamin Mitchel was located in Napa Valley. There were also in the State at that time a certain ~~man by the~~ Adler and several other men by the name of Meyer. 1)

The names in themselves, Jewish as they may sound, do not prove conclusively that the individuals who bore them were Jews. But there is another fact touching most of the enumerated individuals which strengthens the supposition.

A certain amount of information, dealing with the biography, antecedents and activities in the State, is attached to practically all pioneer names. The information may be fairly detailed, as is the case with the more prominent pioneers, or it may consist of afew words only--but as a rule some information is to be had. But there are a few exceptions, a few cases where the chronicler supplies nothing more than a name and a date.

It so happens that most of the enumerated individuals are to be found in the latter category. There is no information to be had about any of them--they are nothing but names. This may, of course, be a coincidence, but it is much more reasonable to assume that those men were Jews who preferered to to keep this information to themselves. They were living in a Catholic and Spanish speaking country, i. e. in a country every Jew of that period was bound to associate with the Inquisition,and it is hardly to be wondered at that they did not care to parade their Judaism.

With 1847 facts take the place of speculation. Besides the above mentioned ~~members~~ Jewish members of the First regiment of New-York volonteers we know of at least two Jews, Albert Priest 2) and Louis Gloss3) who were in California in 1847.4)

In 1848 a considerable number of Jews reached the State5) and in the early part of 1849 their numbers had increased to such an extent that some sort of ~~an~~ orgsnization became both necessary and possible.6)

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1) Bancroft, Pioneer Register and Index

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2) Markens, The Hebrews in America, p. 115

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3) Roll of California Pioneers.

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4) The Jewish Encyclopedia, XI, 34, mentions two Jews, the brothers Raphel and Benjamin Fischer, who presumably kept a store in San-Francisco in 1847.

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5) Dr. J. Voorsanger, in Chronicles of Emanu El, states that Major A.C. Labatt, M.Schaefer, Sharp, A.Hess. Ph.Schloss, Luois Franklin and Bodenheim came to California soon after the annexation of the territory. I could find no record of Sharp and Bodenheim, but it seems that none of the others reached California before the end of 1848 or early in 1849. The two Jews of whom it may be said definitely that they were engaged in business in San-Francisco late in 1848 were Louis Cohn, a Posnanian, and Samuel Fleischacker(or Flyschacker), a Bavarian.

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6) The First Hebrew Benevolent Association, organized in the summer of 1849

Few of the Jewish immigrants of 1848--49 brought with them enough capital to establis h a business of their own--the vast majority were forced to start at the bottom, as simple workers. Many of them obtained employment as clerks in Jewish and non Jewish concerns, many others were employed in useful industrial tasks.

Those were the days of the artisan, when it required little capital to establish an industrial plant. The demand for industrial products was much greater than the supply and wages were high. The more far sighted of the among the pioneers left the chasing of the pot of gold at the end of the end of the rainbough rainbow to the naive prospector while they engaged in a solid business, and a good many Jews were to be found among the far sighted pioneers.1)

In the summer of 1849 the first Jewish organization, in California, The First Jewish Benevolent Association, came into being.2) As the name indicates, this was a secular organization, and the ostensible purpose was to succor poor and needy Jews. But it seems that the organization almost immediately became the focal point of Jewish life in San-Francisco. The officers and members of the Assotiation met often, much more often than the affairs of the organization called for. The popularity of the meetings was due mainly to the fact that they enabled the exiles, even if for a short spell only, to breath and live in a Jewish atmosphere.2)

The success of this first venture encouraged the Jews to plan for other and greater things. There was talk of organizing a congregation and of building a synagogue 3) and the public worship on the Day of Atonement (Yom Kippur) 1849 was determined on at these meetings.

Yom-Kippur of 1849 was celebrated in San-Francisco by two groups. One group consisted of some fourty or fifty,4) the other--of about ten, including a certain Mrs. Keesing, the only Jewish woman living in San-Francisco at the time. 5)

It is possible that the two services on that occation, a seemingly unnecessary thing in a small community, were due to purely technical reasons. Large buildings were scarce in those days and in it may have happened that the room rented for the services in the first instance was not large enough to accommodate an additional ten or twelve people. On the other hand, it is also possible, and even probable, that the seeds of dissension between Eastern and Western Jewry had already been sown at that early date, and while the community at large was still free from the virus, a few individuals were infected badly enough to set a precedent of separatism. The schism which shortly afterward, in 1850, led to the organization of two separate congregations seems to support the latter assumption.

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1)Besides the names of pioneer industrialists mentioned in the introduction it is worth while to point out that one of the founders of the Vulcan Iron Works, the pioneer iron foundry in San-Francisco, was the Jew J.Stein.The first piano builder in the City was

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2) My description is based on tradition. See also August Elbing's statement about causes that led to the organization of the Eureka Ben. Ass. in Chronicles of Emanu-El, p. 17-8.

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3) Leeser's Occident, vol. V11, p. 480. Letter by Morris Samuels states: ... we contemplate building a synagogue shrtly. Obviosly, plans were discussed and the only place where such plans could be discussed were the meetings of The First Heb. Ben. Ass.

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4) [illegible]

5) [illegible]

Harvey Muldoon

JEWISH WEDDING

The Bride and Groom fast on their wedding day until after the wedding ceremony feast so that all their sins will be forgiven. The scene of the ceremony takes place in the synagogue where the rule as to the separation of the sexes is relaxed for the wedding. The young couple take their places beneath a canopy (chuppah) before the ark of the Law supported by their respective sponsors who are known as "Unterfuhers." The Rabbi recites the marriage benediction, offers a cup of wine to the Bride and Bridegroom, then the latter placing a ring upon the bride's finger makes the declaration " Lo, thou art dedicated to me by this ring according to the laws of Moses and Israel." The marriage contract which is an Aramic composition on parchment is read. The celebrant utters seven blessings over a second cup of wine; the bridegroom crushes a glass under his foot as a symbol of grief for the loss of Zion; and the celebrant pronounces the benediction. No alliance may take place between a member of the Jewish faith and a Gentile unless the latter previously becomes a convert to the Jewish laws and beliefs.

No marriage is considered blessed or complete without children. A husband is entitled to a divorce after ten years if the marriage is childless. There is also a religious reason for desiring an heir for it is the duty of a son to honour his parents' memory after death by reciting a special prayer (kaddish) sanctification to which profound and almost superstitious importance is attached. The desire for children is generally gratified, often in abundant measure, though large families are becoming infrequent in the West.

The birth of a child is attended by a number of customs, partly religious and partly superstitious. In ignorant families there still prevails a belief in the power of Lilith over new-born babies, and her sinister influence is exercised by a display of charms and amulets on the walls. These charms are mostly in the Hebrew leaflets, bearing verses from Psalms and an invocation to the guardian angels, which are hung near the door or window. The birth of a boy is usually greeted with greater joy than a girl. The principal custom connected with the birth of a male child is the "Covenant of the circumcision" which takes place on the eighth day at home. The operation requires expert surgical skill, and in the Western countries a Jewish doctor is preferred to a Mohel, who only possesses an ecclesiastical license. The infant is taken from its mother's room by its godmother, who places it on the lap of its godfather where the operation is performed and the child is named. The ceremony is celebrated by a breakfast which in Orthodox circles often taken the form of Talmudical discourses. A first born is liable to a further ceremony, for on the thirty-first day of his birth he must be redeemed from hypothetical sanctification to God by the payment of five silver coins by the father to a Rabbi who gives it to charity.

Another family celebration takes place when a boy reaches his thirteenth year publicly assumes religious responsibility; and is styled a "Son of the Commandment" (Bar Metzah). On the Sabbath after his thirteenth birthday the boy is called up to the reading of the law in the synagogue and cantillates a part in the traditional melody; while his father offers his blessing for being exempted from future responsibility for the lads religious conformity.

In the West the traditional breakfast hasgiven way to an afternoon reception, at which the boy's presents are displayed. In Orthodox circles a girl has no part in this ceremony. Reformers have instituted conformation services for girls between the ages of thirteen and sixteen years of age. The girls are dressed for the occasion in white and in some places wear a bridal wreath also. The confirmants receive gifts from relations and friends in honor of the event.

The home of the Orthodox Jew,has a very distinctive symbol on the doorpost (Mezuzah) a small tubular case of wood or metal fixed slantwise; the case contains a rolled piece of parchment on which are written Scriptural verses enjoining the love of God and obedience to his commandments. There is a small opening showing the word Shaddai (Almighty" written on the back of the scroll. This symbol is prescribed in the words: And thou shalt write them on the doorposts of thy house, and whenever the pious pass the Mezuzah, they touch it and kiss their fingers. Another conspicuous feature is the charity box mailed to the wall to aid either of local philanthropy, or one of the many charities in Palestine. The Orthodox household has special dietary laws. All meat foods must be kept strictly separate from milk-foods as the contact of one with the other - such as meat with milk, butter or cheese would make them unfit to eat. This regulation involves the use of two sets of utensils, both for cooking and eating ; the one set being reserved for meat dishes, the other for milk. This separation of things (milchig) "milky" from thing (fleischig) "meaty" is observed by the strict housewife. The Jew does not eat poultry or meat that has not been killed by slaughterers in accordance with the regulations of Rabbinae law (Schechita) applies only to cattle, beasts

and birds and not to fish. The Jewish people do not eat fish that has a shell such as crabs, oysters, clams. They only eat fish that has scales.

Attended a Rumanian Jewish Orthodox funeral on Buchanan and Golden Gate Avenue in the Hebrew Funeral Parlors in San Francisco. The Jewish people bury their dead the day after their death. They do not embalm their dead. This elderly Jewish man's body was washed by members of a "Holy Brotherhood" with traditional rites, and a talith ("praying shawl") was wrapped around his body before it was laid in its coffin. They do not look at their dead after he was laid in the coffin. Then the services were held for the departed. When the mourners returned home, the fathers and brothers of the departed put on slippers of cloth and set on low stools in token of sorrow. An oil wick is kept burning for a week. For these seven days (Shiva) they set at home not working or even careful of their toilet. Three times a day they hold divine service, in which friends and members of their synagogue join and offer up the prayer of Kaddish. Whenever the name of the dead is mentioned, the pious say: "Peace upon him."

Every anniversary of the event(Jahrzeit) an oil wick is lit in the home and the kaddish prayer is offered by the nearest relative in the synagogue.

Racial Minorities
Folklore

Jewish

George Karsh

The Story of Reform Judaism

Among the Forty-Niners were a number of Isralites led to the gold fields by the same motives that brought all others the question whether therewere any Jews in California before Forty-Eight would be very interesting were it not for the fact that there is no available data.

The fact that a large number of the Jewish pioneers were young foreigners recalls the great immigration of Jews into the United States during the years 1840 - 50, an immigration directly resulting from the reactionary political conditions prevailing during that period in several European contries. Notably, as of to-day the young German Jew found himself hampered by laws that discriminated against him, repressed his activity and reduced him to the condition of an alien. These first Jews represented a varied number of nationalities: English, and Franch Jews bunked side by side. The Hollander and the Pole, the German from Hanover and Bavaria, the Semi-Pole from West Prussia and Galicia, the Russian from Lubuania and Bessarabia, --- all met together and bravely faced the difficulties of their new environment.

The first religious services on the Pacific Coast under the auspices of the Jewish Pioneers were held in 1849. In all there were about 100 of them. The acutal accounts of these services are conflicting. One,Morris Samuel, writing to his brother in Philadelphia (Occident, Vol 7, Page 480) says 'about forty or fifty Jews have engaged a room to celebrate the Yorm Kipper (Fast Day) and have invited me to attend. We contemplate building a synagogue shortly'. This room is said to have been situated in the second story of a building on Montgomery Street where afterward the Metropolitan Theatre was located. It is said that in the room above the store where the entire day the gold dust was weighed, received and paid over, fifty Hebrews spent the Day of Atonment in

fasting and prayer. Another account preserved in the archives of the Temple Emanu-El states that "the first religious meeting of our people in this city was held on Yom Kuppur (5610) Jewish Year (1849) in a tent room occupied by Mr. Louis Franklin, situated on Jackson, near the corner of Kearney. There is a possibility that the two services were held. Of the attendants at the first named service a few names are preserved. The moving spirit was Joel Noah, also present was Israel Solomon, one of the Founders of the Sherith Israel congregation, and the members of his family, all who had come to San Francisco from Australia.

There were Abraham Walters, Leon Dyer who acted as Reader, and Albert Priest. Afterwards of Priest, Lea and ..... a distinguished American Hebrew. Joseph Shannon, afterwards County Treasurer of the City of San Francisco, and B. Davidson, who with his partners became financial agent for the N. M. Rothschild, and S. Flyshhacker, and many others. The only lady present is said to be Mrs. Barnett Keesing who attended with her husband, The service was wholly improvised,. This ~~xxxxxx~~ service served as a means of drawing all the Hebrews living here closer to each other. They resolved not to lose sight of each other in the busy strife, to help each other in sickness and distress, to become friends and advisers to other religionists who might come from the "States" and to render the pious service of interment to their dead. A burial plot was donated by Emanuel Hart for this purpose. It was situated between Broadway and Vallejo Sts., and Gough and Franklin Sts., a trianglular plot.

The late August Helbery founder and past President of the Eureka Benevolent Society Founded October 2, 1850, putting the co-operative sentiment of the Pioneers in the following words, "The Jewish young men felt that organization was necessary

Racial Minorities
Folklore

Jewish

George Karsh

Charms and Amulets in Jewish Homes

Wherever orthodoxy is still a force in Jewish life its atmosphere is to be found in customs and superstitions in the home.

While superstitions and the use of charms and amulets exist in various Christian sects a majority are without theological sanction - hence, they are used shamefacedly in many instances. A well known example is the Negro use of the rabbits foot, etc. It is not so in the case of theJews. Their every fetish every useof a charm can find its justification ina commandment of God or a directive from the holy books.

To be truly a pious Jew, God fearing and correct in his observances, one ceremonial institution after another is made to declare the religion of the occupant. In compliance with the Biblical passage, "Thou shalt write them (the words of the law) upon the door posts of thy house and upon thy gates", and we, as a rule, find upon the upper part of the right post of doors leading into the residence of a Jew and of doors leading into every room of such a residence, a amall metal or glass tube varying from two to six inches in length. This tube or case is known by the name "Mezuzah", literally meaning "door post" hence an object fixed to a door. It is always attached in a slanting position. The tube contains a small parchment scroll made of sheep skin. The strict rules governing the writing of the paragraphs in the Mezuzah are the same as those to be observed in the writing of the scrolls of the Pentateuch and Phylactenies. The Passages contained in the Mezuzah are from Deutoronomy 6:4-9 and Deutoronomy 11:13-20.

After the procliment has been finished it is rolled up and put into the case which has a small opening revealing the word "13h" meaning"Almighty" written on the back of the parchment.

The Mezuzah must be examined periodically in order to ascertain whether it is in good condition. That, however, is done only by the extremely pious. When the Mezuzah is attached to the door post a benediction is recited, praising God for having endowed the law with reference to this institution.

Mezuzahs are also placed on door posts of Synagogues, Hebrew Schools, and all other buildings where Jews live or congregate. A pious Jew before entering a building have a Mazuzah touchesit with his hand and then kisses the hand as a mark of respect. The ceremony is repeated upon leaving the house or public building. A similar custom exists among the Mohammedans who inscribe their doors and windows with passages from the Koran.

The object of the Mezuzah is to keep the homes or synagogue from all evil spirits.

The use of the amulet is of long standing. It recalls the protecting charm possessed by the door posts of the ancient Israelites in Egypt.

Not so frequently used as the Mezuzah, the "Kemea" is another amulet found among religious Jews. The Keuea is worn by them on their persons for purposes of protection against all sorts of misfortunes, more especially sickness. It varies in form commonly used is a piece of parchment with a Hebrew inscription. Another form is an ornament in the shape of a heart made of some metal with "Shaddai" (Almighty) inscribed on one side and a shield of David engraved on the reverse side.

An amulet that used to be popular but not found very much in current usage is the "Mizroch". It is made either of paper, cardboard, silk or velvet. The word "Mizrach" means East. When framed it is hung on the East wall of the living room in order to indicate the direction in which the occupants of the house turn when engaged in prayer. The verse usually inscribed on the Mizroch reads "From the rising of the sun unto its setting the name of the lord is praised."

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Minority Racial Groups
Folklore

Jewish

George Karsh

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Minority Racial Groups
Folklore

Jewish

George Karah

Folk Tales from the Hassidic Rabbis
Convenient Conversion

A Jewish farmer came to the Belzer Rabbi for his blessing. The Rabbi inquired whether he was faithful in his obsevance of the Sabbath. The farmer confessed that he worked in the fields on the Sabbath if necessary. The Rabbi persuaded him to abandon this practice, but the farmer besought him for permission to continue this Sabbath labor until after the harvest. The Rabbi thereupon recounted to him the following narrative:

"A Jewish villager was very loyal to the nobleman who owned the village. At a banquet the nobleman boasted to his friends of the Jew's allegiance. 'He will do anything for me', he exclaimed. 'If the Jew will become a Catholic at your request' commented one of the company, 'then I will believe your assertion as to his loyalty'.

The nobleman summoned the Jew and his wife who after consultation decided to accede to the village owners command.

Soon after the nobleman summoned them again and said: "You may return to your former faith, inasmuch as it is more convenient for me in many matters to deal with a Jew than with a Christian."

Again there was a consultation, and the former Jew replied: "Gladly will I return to the faith of Israel, but as it is near to passover and much strenuous labor is required in preparation for the Holiday, we petition you to permit us to delay our reconversion until after Passover".

The farmer hearing this tale appreciated the absurdity of his stipulation and promised henceforth to observe the Sabbath unconditionally.

* *

Minority Racial Groups
Folklore

Jewish

George Karsh

Folk Tales from the Hassidic Rabbis
Convenient Conversion

A Jewish farmer came to the Belzer Rabbi for his blessing. The Rabbi inquired whether he was faithful in his observance of the Sabbath. The farmer confessed that he worked in the fields on the Sabbath if necessary. The Rabbi persuaded him to abandon this practice, but the farmer besought him for permission to continue this Sabbath labor until after the harvest. The Rabbi thereupon recounted to him the following narrative:

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* *

Minority Groups
Folklore

Jewish

George Karsh

Folk Tales - Ungrateful Children

A rich merchant married his son and daughter into wealthy families and rejoiced in his successful life. But the wheel of fortune turned; his wife died andhis busines collapsed. Neither his son nor his daughter wished to give him assistance. He complained of this to the Riziner Rabbi, who enjoined his "Hassidim" (disciples) be letter to aid him. With the money thus assembled the father established himself in business and prospered. Soon after that he married a widow and lived in great happiness. Hearing of his prosperity, both the son and daughter began to urge him to live with them and to give their step mother a divorce. On the way to the Leipzig Fair he stopped off to visit the Riziner Rabbi again and told him of his children's importunities. The Rabbi said, "On your way back stop again here and I will advise you what to do.

When he returned the Rabbi said: "Write a letter to your wife; another to your son and a third to your daughter. Each letter should read as follows: "A great misfortune has befallen me. My.fur became moth eaten and worthless. I sold some of my clothes in order to enable me to leave Leipzig, and I had just enough money to reach the home of the Riziner Rabbi. I beg of you to send me sufficient money for my fare home. "Then," continued the Rabbi, show me the answers you receive".

The merchant followedthe Riziner Rabbi's advice. Both the son and the daughter gave excuses for failing to forward him any money and advised him to remain with the Rabbi. His wife however sent him sufficient money and comforted him with her promise to work faithfully with him to earn a livelihood anew. When he returned home, only his wife welcomed him. Then he told her that he was richer than ever and willed to her his entire property. When his children protested he showed them the three replies to his letters and ordered them out of his home.

* *

Antoinette Jackson
665 words.

not corrected

RADIN

WHY RUMANIANS HATE THE JEWS

I have gone to the original source of information to explain certain conditions in Rumania. In human affairs nothing is worse than inhumanity in the policy of a government. When a nation deliberately plans to dehumanize apart of its people, there is present a perversion of the power of government that is the most appaling of spectacles. The government that deliberately impairs, abridges, and denies the common rights of humanity to any of its people is not deserving of existence. Such a government is Rumania in respect to its policy toward its Jewish people. In the case of many of them, their ancestors were on the scene of their persecution before Rumania was, before Christendom, before any present nation in the world existed. They existed before the Maccabees revived the glory of Israel, and before the house of David had given to man the greatest of the prophets, destined to be called the Savior of the world, and today that land is the land of their sorrows.

It may well be asked, Why does the Rumanian hate the Jew? Aside from the evil element of religious bigotry, the Jew is hated not for his vices, but for his virtues. Thrift is a virtue, and the

Jew has it. Ingenuity, skill, foresight, and economy are all virtues, and the Jew has them, and it is for all these that he is hated by the Rumanians. While the Rumanian tăran (peasant) keeps himself sodden and stupid with whisky, the Jew is sober, "at himself", and at work in any line that the law leaves open to him. His sobriety is a virtue, and because he profits by it, the Rumanians hate him.

None of this is new in history. The Jew underwent it all not only in Rumania, Germany, and Russia, but all over southern Europe, in Spain, Italy, and France. For ages he was denied the right to own real estate, to practice a handicraft, or to follow a profession. But he withstood it all by reason of his thrift, economy, and temperance the virtue for which he is hated in Rumania. He was forbidden to be a manufacturer, an artisan, or a professional man, so by following humble, and often repulsive, lines of toil he saved a little money and used it to earn him a little more. In Judea he had been a mountaineer, a farmer, a soldier, and a prince. Persecution made him a pawnbroker, ragpicker, and usurer. Robbed at every turn, he acquired subtlety. To him we owe the invention of the draft and bill of exchange, which he devised as a safe means of transmitting money from town to town. Otherwise he would have it taken from him in transit and have no recourse. To put his means in as concentrated form as possible he invested in precious stones, and from this we get our word "jewelry".

The progress of the world has helped the Jew to gain some freedom in certain parts of Europe, but he is still hated in

Rumania, and especially in Germeny.

In Germany Jews were bought and sold by the town. Frankfort owned the Jews of the Ghetto, and in the Judenstrasse of that city may yet be seen an old house with a red shield over the door in which lived the ancestor of the Rothschilds. But his descendants are no longer the chattels of the town. Instead of being owned by Frankfort the descendants of the Ghetto own Frankfort, and its literature, manufactories, charities, and all of its humanities are enriched by them.

Long oppressed by government, the emancipated Jew when called to authority governs well. Disraeli wrought for the honor and glory of Great Britain as Prime Minister.

It is hopeless to expect that Rumania, or Germany shall have either the virtue or intelligence to imitate the other nations, which have recognized the Jew as a human being and have given him human rights, and thus receive in return benefits many fold the value of his emancipation.

[illegible] boy's love of the ghetto, and in the Tenements of that city may yet be seen an old house with a red [illegible] over the door in which lived the ancestor of the Rothschilds. But his descendants are no longer the chattels of the ghetto. Instead of being [illegible] by prejudice the descendants of the ghetto own themselves, and the libraries, manufactories, countries, and all of the institutions are enriched by them.

Long oppressed by prejudice, the Israelitish race could not be entirely crushed well. Overall struggle for the dawn was long [illegible].

It is useless to expect that Israelis, or anyone else, have either the virtue or intelligence to initiate the change, unless they recognized the Jewish [illegible] been blind and have given his human rights, and then receive in return in which case tell the value of his emancipation.

Antoinette Jackson
335 Words

WHY ARE THE JEWS PERSECUTED IN RUMANIA?

Some ask why the Jews are persecuted in Rumania. They wonder what the Jew himself has to say about it. What shall he say? It is not for the Jew to offer an excuse for the persecutions in Rumania, and for the unprincipled calumniators in other places. Is a person who is held up in the dark obliged to give areason for the dastardly deed of the robber? Is a man who is stabbed in the back obliged to excuse himself for the cowardly deed of his assailant?

The question why Rumania persecuted the helpless Jewish men, women, and children is similar to the question of why the rapacious vulture pounces upon the defenseless sheep in the field, why the tiger devours his victim in the forest, or why one man murders another. It is one of the mysterious questions in the history of crime, rapine, and murder.

What is the general plea of criminals or of their paid advocates and representatives? Self defense of course. The Rumanian investigators of persecution and their paid representatives put forth the same plea.- The plea of self-preservation. And this plea is a valid excuse in the criminal court of international law and diplomatic ethics. Is there anything more lawless than an international law

which was practically an agreement among the robber hands of European government that one nation must not interfere in the international crime of the other? Is not civilization the aggregate of individuals and shall not civilization, unless it be indeed based, as Nordau says on a conventional lie, demand from a nation common decency and respect for life and property, as it demands them from an individual?

It seems that all there is left for the helpless Jew in the small minority to do is to cry out to heaven, as he did thirty-five or forty centuries ago in dark Egypt. Providence might send another Moses. "Perhaps" the new deliverer will be the American nation with its human press and its free people.

not rounded

Antoinette Jackson
158 Words.

THE JEW

One of the saddest chapters in the history of mankind is the story of the Jewish people. Their suffering for the last two thousand years has justly entitled them to be regarded as a martyred people. Denied a nation of their own, they are scattered all over the world and dwelling unwelcome in almost every country of Europe, their hearts now encouraged, now depressed by the exile's dream of home, they have born every insult, endured every calumny, experienced every outrages. Myriads have died by violence at the hands of assassins in massacres that have shamed humanity, always victims of that racial and religious intolerance that has ever expressed itself in "man's inhumanity to man."

If there is anything to be said in extenuation of this long continued cruelty, it is that, until recently the world has been ignorant and superstitious.

This is a new century, and today knowledge is more widespread, than it ever was. The ghost worshippers have vanished and mankind is more consistently thinking along practical lines. Popular liberty is now the boast of every enlightened nation. A civilization whose intellectual, moral, and physical achievements far surpass the most brilliant civilization of old, crowns the world of our time.

[illegible]

One of the saddest chapters in the history of mankind is the story of the Jewish people. Their suffering for the last two thou- [illegible] people, without a nation of their own, have been scattered all over the [illegible] persecuted in [illegible] every insult, endured every cruelty, [illegible] every outrage. Crusades have [illegible] violence at the hands of [illegible] humanity, always victims of that [illegible] intolerance [illegible] ever [illegible] in [illegible]."

If there is anything to be said in extenuation of this long continued cruelty, it is that, until recently the world has been ignorant and superstitious.

This is a new century, [illegible] is more [illegible] than it ever was. The great [illegible] more consistently thinking along practical lines. [illegible] now the heart of every [illegible]. A [illegible] intellectual, moral, and physical achievements for [illegible]

[illegible]

Still the persecution of the Jewish people persists. And one of the most regretable things is the fact that not only Rumanian, but "Hitler" is using all his might to evoke the vicious spirit of race hatred against the Jews, and to fan the dying flames of that evil spirit throughout all of Europe.

Mr. B. was born in Palestine in 15. His first sixteen years he spent in Safed. After the pogrom of 1921 his parents moved to Tel Aviv, where he graduated from the Hebrew high school in 1925. The economic condition of his parents was very bad at that time, so he decided to go to America where he hoped he be able to continue his studies and also probably the help his parents. He first landed in Boston Mass. With the help of his relatives in Boston he succeeded in getting work in a religious school in Boston and he attended the M. I. T. Because of the high tuition fee at M. I. T. he had to leave school. From Boston he went to New York. In New York he also could not get anything to do which would enable him to continue school. After a short stay in New York he became a taxi-driver. He was working as a taxi-driver till 1931, when he quit the work because he was not earning enough for his maintenance. When he quit the work as a taxi-driver he had a few hundred dollars. Upon the advice of a friend of his came to California. He worked for less than a year in San Francisco. At the beginning of the school year in August 1932 he was admitted to the University at Berkeley, in the College of Engineering.

He is very much found of the University, and thinks

~~t~~ it offers a good opportunity for an education.

Ben-Amotz Yehiam Palestine

1348

Mr Ben-Amotz was born in Jaffa, Palestine. He later moved with his family to Russia & then to Bulgaria. His father & mother were both directors of Hebrew Schools. Ben-Amotz's father was an ardent Zionist leader & to remain away from Palestine was against his wishes. So when Yehiam was thirteen the family moved back to Palestine, this time to the city of Tel Aviv.

In Tel Aviv Yehiam graduated from the Gymnasium

& then went to Belgium to study Engineering. He stayed in Belgium only one year & then returned to Palestine. After working in Jerusalem for a while Yehiam became interested in Agriculture. He then decided to go abroad again to study. This time he decided upon coming to America.

Ben-Amotz went to Rutgers College in New Jersey. He enrolled in the College of Agriculture & got his Bachelor's & Master's degrees there.

While going to college

Yehiam earned his livlihood by teaching Hebrew in local Hebrew Schools. Later he worked in mosquito control for the state of New Jersey and ~~later~~ then he worked for ~~the~~ Rutgers College Agricultural School in the manufacturing of insecticide. Mr. Ben-Amotz has specialized in Entomology.

Mr. Ben-Amotz married & came to Calif. a year ago with his wife. Besides working in the Entomolog Dept. for his doctor's degree, Yehiam gives private tutoring ~~&~~ in mathematics & does

translation from Russian to English.

Not only is Mr. Ben-Amoth a successful entomologist, but he is also a linguist & teacher. Besides English he is conversant in six languages — Russian, German, French, Bulgarian, Hebrew, & Aramic. Mr. Ben Amoth intends to return to Palestine after he gets his Ph. D.

Gus Blackburn

L 445

The interviewed whom we will call Jacob has been a resident of San Francisco for the past 35 years, He has been ~~being~~ in business practically all of this time for himself, with the exception of about five years after he first came. ~~then working for others.~~

He was Born in Berlin in 1870. His parents were both Jewish, ~~they~~ also having been born and raised in Germany and were both of the Orthodox religion. The son, while not outwardly given to religion to any great extent, ~~a great times while conversing with him he~~ frequently during conversation shows what his early training was.

After finishing the elementary schools, he entered his father's business which was Men's clothing and furnishings. The business was small and was conducted in one of the poorer sections of Berlin. However, it produced a fair living for this small family, there ~~being~~ were only three.

Things progressed as they usually do with the small business man for the next several years, or until Jacob became of age and became restless or ~~you might call it ambition~~ as he terms it.

He decided rather than ~~stay~~ to remain in Berlin, ~~and~~ inherit his father's business and continue along the same lines, he would come to America. He had saved a little money, and with a little his father gave him for the adventure, he arrived in New York a little better off than the average immigrant. He ~~also~~ had studied English and of course spoke German fluently.

Upon his arrival in New York he decided that instead of immediately looking for employment he would take a little vacation and look the town over and try ~~and~~ to make a few acquaintances.

He would leave his room early in the morning and not return until ten or eleven at night, the whole time ~~being spent~~ in just roaming around in different sections getting acquainted when and where the opportunity presented itself.

It was upon one of these jaunts he chanced to make the acquaintance of a Jewish pawnbroker who also had been born in Germany and was now the owner of quite a large establishment. It was not long until Jacob had a job in the store and was soon placed in charge of the clothing department. The other branches of the business, the jewelry, diamonds, watches and the loaning of money was what interested him mostly. He studied this end of the business, and after a few years the owner made him general manager of the whole establishment.

When Jacob was about 29 years old the owner of the store decided to retire and return to Germany. He sold out, ~~the~~ the stock ~~being sold~~ to different concerns, and the store closed completely. Jacob was now without a job, but he had saved money so decided to come to San Francisco. His former employer ~~having~~ had friends here, and gave him a letter to a man who was in the pawnbrokerage business in Oakland, recommending Jacob for a position.

He took this job, but by this time he was possessed of ~~had got~~ the fever of being in business for himself. He did not want to chance all his savings in opening a store, ~~as it would have taken all~~ ~~should he do this so~~ Thus he decided to go on the road peddling. He found a man who owned a good team of horses and a wagon and made arrangements for ~~the~~ hiring ~~of~~ this man and his outfit. They

equipped themselves with a camp outfit ~~with the exception of provisions which could be~~ and purchased a stock of goods such as miners, ranches, and lumberman would be in need of, together with a small stock of jewelery and a few watches and started for the outlying districts in the Sierras.

From the start this proved to be a fine piece of business, for the prices he received were far in advance of those he would have received ~~setting the~~ in the city, and the hire of his driver and his outfit was far less than he would have had to pay for rent of a store in town.

From the time of his first trip into outlying districts, he never brought the outfit back to town, but just as fast as the stock was sold would either come by train to the San Francisco wholesale houses and purchase another stock or write ~~and~~ to order what he needed.

The profit was so great in doing business this way that in five years he had accumulated enough cash to open a store, pay for his entire stock, and have enough supplus to carry along until he was established. Being tired of the road and wanting a home and to become settled this, he proceeded to do. He picked a location in San Francisco remodelled the store room, completely stocked it and opened for business. The first year was not so good, and had his stock not been paid for or had he not had a surplus of cash in the bank, the chances are that he would have been forced back on the road.

However, after this first year things began to pick up, and his business grew paying him well. He continued this until about 2 years ago when he retired and sold out. He now has a very comfortable home has two married child-

GERTRUDE WILLETT,
DIST.I.

~~MRS.SARAH Z---~~
Russian Jew.
~~Russia, village~~
near Warsaw.

1

YOUNG WIDOW WITH BABY COMES TO AMERICA.
TO RESIDE PERMANENTLY.

Back in 1915, a young Russian Jew, and a widow with a year old baby in her arms, embarked from a Russian port for America, to try to work out her problem of raising her child, and supporting herself. She could speak no English, but with her baby boy, and a little handful of earthly belongings, she bravely took up the long journey, having selected ~~San Francis~~ San Francisco as her future home.

In her native village near Warsaw, things had been going from bad to worse, for everybody, for a long while. There appeared little future for anyone. ~~The problem of~~ Food and shelter became more and more of a problem.

Matters in her immediate family had grown trying. There was a very large family, boys and girls, many girls, and this ~~which~~ is a very great trial in Russia.

The family had gotten over the school problem fairly well, but now funds were running low. Her father had been quite well fortified with income and funds, but paying so much tuition for schooling had proved a drain; ~~then~~ when the girls became of marriageable age, he was not able to offer a home costing $3500 or $4000 to their husbands, hence the alternative was to furnish quarters in his own home for a few years, in order to secure them in marriage.

The family home was very large. Sarah's ~~xxxx~~ mother had grown frail with child bearing, and work and gradually faded away and died shortly before she came to America.

The father had gradually apportioned groups

of rooms to her sisters and their inlaws. All had been having one child after another, until the home became a beehive;

"O, so many children," moaned Sarah. So noisy, crying babies, little children quarreling over playthings, under your feet everywhere, O, it was terrible!

"My own I keep in our rooms, with my father. My husband had died, leaving me not much, a little money which I save very carefully. I already have in my mind leaving, going somewhere, maybe America as it seems best.

"I talk to my father about it. He very sensible man, he see my side. He did not like so much noise, so many to support, so very many children, - but what could he do. It was so big a problem.

"We knew folks who had relatives come over here. Very quietly we go and talk with them. We find out many things. We get their names, where they live what work they do, how much wages. Me, I am a good cook, I can do housework, I can do many things like nurse. I know I can take care of my child some way, some how. I think I go to America, I tell my father.

"The Russian Government getting harder to deal with Then too they think Russian's best stay in Russia, not so ~~favorab~~ favorable to them emigrating to other countries.

"But I hear of some folks going over about this ~~xxx~~ time. I just pick up my baby, get my little money after ~~the~~ tickets are bought, inside my dress front, and I come to America to work and raise my boy and send him to American schools so he cam make something of himself. I think a great deal about my boy's future.

"So Sarah came over, landed finally in San Francisco and all was well. She stayed with friends at first, got work such as chambermaid at $16 per week, later housekeeping for a widower, where she could keep her baby with her, She picked up some English quite quickly, went to night school when she could.

Now her boy is grown, a fine boy. He has a good education, in English, and has a job to help her, so things are not so hard. And is she glad she came to America? I see there can be no doubt about that.

"Back in Russia things got worse and worse. Once my old father tried to send me a fur coat to help me, for a Christmas present. It was all packed and paid, but taken out of the mails, and returned to him by the authorities. They said "if his daughter could not stay in her native country and live and work with her people, he need not send out such valuable presents. Let her get such things in America."

"My father wrote me about this, but what could he do? --- Nothing. Now my father is dead, poor man. And the big family broken up. Some come over to America as I did.

submitted by
H.C.Beckwith
Jan.7th 1935.

Jewish.

As of old, the German Jew to-day presents an analogous situation. It is depressing to conceive such human tradegies as confronts the world in this day of such an advanced civilization; a step backward to say the least.

Otto, a man of culture and learning, forced to leave his home,friends and profession is only one of thousands of others with similar ties,-all because of selfish interests and personal hatreds. A brave little man, together with his sturdy frau,equally as brave, he came directly to America, thence West to San Francisco, where he has since remained.

Possessing a brilliant knowledge of medicine, Otto is much in demand at the local hospitals and clinics, where he instructs in a special course of a cure of which he was the discoverer. As to whether he will ever return to Germany, he is noncommittal,in fact he is very reticent about talking of himself or his future plans at all. However, being of a happy disposition and in view of the fact that he has achieved such success during his two years sojourn here, both he and his wife are content.

Case No. 3

Immigrant of Poland

After the Kronos program of 1895, ~~myself~~ wife ~~and~~ the two boys of 8 & 10, ~~were~~ were left without a home, shelter or any other means to live in Poland.

We were told to leave in 24 hours and as we had no means to get out, we were in very desperate straights, but fortunately we had some friends among the polish ~~peasants~~ who we always helped out financially offered to take us to the German Border.

We had to travel by slow stages in a hay wagon, so as to not incur the displeasure of the police, and we mostly traveled at night for that reason.

After traveling for a week like this and always in fear of being found out by the police, we were in a very tired and dejected state of mind.

We were finally put up in the ~~peasants~~ home of our friend.

(2) but we had to wait 10 days, so we could cross the border under shelter of a dark moonless night and during the waiting period, we had to stay secluded in the house, so no one should see us. Then one day the ~~peasant~~ farmer dressed my two boys up as ~~the two boys of the~~ farmer ~~at~~ where we were staying. He loaded his wagon with some produce and was off to ~~for~~ the German Border ~~to go across~~, but he had to turn back ~~as~~ he heard that there was a military detachment checking up on all persons going into Germany, so that night, it was decided that we must cross the German border, or if we were caught without any passports, it would look and be very bad for all of us

About 12 o'clock mid night was the best time as the Sentries on the Poland

(3) side, change their posts.

We were all led to a field and ~~was~~ told to go through a certain pasture, ~~and~~ cross the creek, and on the other side was Germany. We did as we were told, but the night was very dark and not being acquainted with the country, we soon lost ourselves in a pasture, that was muddy and full of water, we almost ~~got~~ drowned floundering in the swampy marshes. After several hours of such agony, we finally neared at the creek, but ~~here~~ behold a Polish sentry was coming towards us. We were all frightened, but I whispered to my family to follow me, and we all plunged into the creek. As soon as we struck the creek the Polish sentry commenced to yell at us and fire his gun, fortunately none of the bullets hit us.

We got across on the German side but ~~were~~ still fearful of what the German sentry

4 would do us if he caught us out. He saw us and smiled, so we were assured that he would not harm us. Later, I found out that the German sentries always ~~let~~ the ~~Poolsids~~ sentries and permit people to come across.

When daylight came on, to my amazement I found Germany so different that I wished to stay there. I left Poland where the homes are squalid, dirty, streets unpaved, and here the houses all painted with lawns in front of them, streets paved and everyone happy and contented.

But I had relatives in America and that is where we finally decided to go.

We took a train to Hamburg, then we ~~got~~ embarked on a boat for New York.

In two weeks we were in New York. I still remember the amazement that struck me to see so many people, such tall buildings, hustle and bustle ~~that~~ ~~it~~ almost left me speechless

5. We did not stay long in Detroit, ~~for~~ my relatives were living in New Jersey, We left, ~~there~~ and soon found ourselves in New Jersey with my relatives. When we arrived, we ~~expecting~~ expected that they would be glad to see us and welcome us, but no they could do nothing for us, for they themselves were not doing well, but later we found out they did not want us, ~~the~~ they might be put under some expense. But I had plenty of money with me, so at once I rented a house and commenced to look around for what was best suited for me and my family.

I finally bought a small chicken ranch and little by little I commenced to learn the ways of America.

Soon put the boys in school, and I and my wife would use the same text books, the boys brought from school ~~and~~ ~~learn~~ ~~their~~ they read and write lessons, I soon

6 ~~got~~ proficient in the English language.

I finally got my American citizenship papers and I was so proud and happy that even to this date, I have it framed and always celebrate the date with a thanksgiving feast.

My two boys now were doing well and in school, and they commenced to have their own ideas what they would like to be, ~~so~~ Now my boys are doing well in their chosen fields, one is a lawyer and the other a civil engineer:

I am a grandfather now, my wife and ~~self~~ live in the farm, I have more time to think, ~~that~~ This is really ~~it is~~ a crime ~~to have~~ in country where you are persecuted for no offense at all because you ~~only~~ belong to a different faith.

Here in this country, you can have your religion, your own method of happiness, you are glad to be a part

7 this free country and I can assure
you all that I am very ~~happy~~
glad to be here, and to work and live as any
proud American citizen.

My two boys are very loyal
to this country, they were in the service
when this country needed them, and they
will be again if they are needed. ~~to~~
~~act this~~ I thank the almighty for the
privilage of being here.

Feb 3/38

case No 3.
as told by
A. Rosen
Polish Immigrant

Morris Frank
Field observer

Case No. 1. ~~Aug. 30, 1937.~~
A. ~~Jackson.~~

Mr. David Kaise [illegible]
~~resides at 1456 Sage Street. He~~ is
65 years of age, married and
has five children two sons and
three daughters all of whom were
born in the U. S. He is ~~at present~~
~~is taking orders from customers in~~
~~a restaurant, in short he is a waiter~~
He came to the United States in
1892 from Rumania, his birth-
place, because he heard people
discuss the numberless opportunities
one had ~~in the old country~~
~~for the~~ ~~of advancement~~ ~~WHITE OR~~ social, political
and religious liberties, unknown in
the country of his birth there were
none. He had also heard people
say in his native country that
in the U. S. life, liberty and the
pursuit of happiness were guaranteed
to everyone. His social, racial and
religious belief, was free, fully enjoyed

absolutely no human rights in Roumania.

Since coming to the United States he has been engaged in various fields of human endeavor and none of them proved a success financially. But, he is not sorry that he came to the United States, because he has truly enjoyed life, liberty and the pursuit of happiness to the fullest extent.

He had not had the privilege of acquiring an education in Roumania, but since his arrival in the United States he attended many evening school classes, and thus acquired some degree of education. Also, all of his children received a thorough education in the U.S: three are graduates of high schools and two of universities. Mrs. Hirschfeld was born in the United States.

485 San Francisco Cal.
Jan 30-35

Mr. X. ~~is a~~ of Scotch
birth who came ~~was~~ here from England
at the age of seven years
He ~~a~~ remembers very little about
his parents and as he
was too young to remember
any thing about it.
~~He~~ He was a citizen of the U.S. a
baker by trade. He has no
idea of his mother's maiden
surname. He thinks he
about twenty years old when he
children left the place. He
one boy and a girl. The boy
the Eldest of the children
from high school. She left
from attending high school. The
mother of the children

children did not speak English, and the father ~~[illegible]~~ had asked the children to keep the mother in English. Mr. X was divorced and then married the second time, the result of this marriage being one daughter. Pt. that until being thirteen years in age Mr. X's attitude toward the child was good. The patient seems to be very much in keeping with the standards of his country. He is very energetic and thrifty with the remainder of his family likewise. He does not remember much of his parents, regarding the depression he is of sick stomach. He has been homesick

in the government ~~adjustment~~ ~~is~~ but is of the admin and are further along the line of recovery than any other nation. His adjustment to the U.S. seems sound and better than the ~~[illegible]~~ where ~~[illegible]~~ generally accepted.

Series 4.

Subject.....Russian

Time.....about 4 hours

Report by.....Erwin Boeffler

His birth place is on the border between Russia and Poland. He is not sure of the exact location, but he is fairly certain that it was out of the scope of white Russia, as very few Jews were allowed in that part of the country.

Having very strong political views he found it more convenient to come to the United States than to remain in Europe. In New York he obtained work, as is customary with most Jews, in the garment business. Being very radical, he got into trouble and had to leave New York. That was a little less than 30 years ago.

He moved to Chicago and worked in the same line as he had in New York. After participating in organizing of a labor strike, he again found it convenient to move. He worked, and for various reasons was put on the blacklist in several eastern cities; namely, Newark, Cinn. etc.

Because of San Francisco's reputation as a strong union city he was attracted there. He had very little trouble in obtaining work in his field, and since then has been very active in organizing union labor workers. Because of the danger of antagonizing him, he claims employers have been more than willing to give him jobs. He has taken a very active interest in labor organizations and is a past

Subject.....Russian (cont,)

president of the National Workmens Circle.
He has always worked for wages and has never made much, but has always been able to get work and always in the garment business.

Report of [illegible] Morris,
[illegible] Union Street.

8

Alexander Horr,

Aged 61.
1679-a Sutter street,
~~Russian-Polish Jew.~~
Naturalized.

Mr. Horr came to America 44 years ago "to escape persecution" of Polish Jews by the Russian government. He is highly intelligent, self-educated, socialistic but not revolutionary. Detests Communism, Bolshevism and other radicalisms. Believes America on the brink of, or actually entering, a social revolution that will entirely change standards of living, but not the form of government. He has been prosperous in America up to the last four years; but in that period has lost virtually everything. Is now conducting a secondhand book store on Geary street, "losing money every day." Formerly engaged in insurance brokerage business in San Francisco.

"I have been happy and prosperous in this country up to the beginning of 1930," Mr. Horr says. "From that time on I have lost money and continue to lose, until today I have little left. In fact, unless conditions change within the next few months, I will be a ward of charity. People are not buying, have no money with which to buy. This stock of books, obtained through foreclosure, could not be disposed of at three cents on the dollar."

---/---

Report of O A Morris.
~~2112 Union street.~~

Morris Block,
Aged 73,
2114 Union street.
Polish Jew,
Naturalized.

Mr. Block fled Poland at the age of 17 to escape military service under the Russian flag.

He worked in New York, Chicago and Kansas City as a mechanic, accumulated sufficient capital to start business as a building contractor, and prospered in that capacity until about four years ago. Since then he has lost considerable property and has little cash left. Has reared a family of two boys and three girls. The sons are business men of Oakland. One of the daughters is employed as an office worker.

Mr. Block says he has been contented in America, but believes some changes in economic conditions are essential before any one can hope again to prosper in business. He attributes present conditions to banking under its present system of operation, rather than to over-production. It is essential, he believes, for the government to devise some plan of production for consumption; and he is not in accord with those who would revert to hand-labor to the elimination of machines. There would be no over-production at present, he insists, if the consumers had money to buy. But, the average American cannot hope to earn sufficient funds to purchase the things ~~they~~ he actually need until some plan has been worked out and adopted for a more equitable distribution of wealth earned to the earner.

In brief, Mr. Block is a business man turned socialistic as a result of conditions of the last four years. He does not believe the NRA has been a success or can be made successful under its present plan of operation.

He is ~~economically~~ financially in a much less desirable position than he was one year ago, and sees no hope of regaining his former economic status until something more effective than the NRA has been put into operation.

--4--

Polish- Jew

L 429

Mr. H. was born in Bialistok, Poland, in March 1881. His family are half Hassidim and half Misnagdim. His father was a miller. He had three brothers and two sisters. All are living. He is the oldest son except for a son who died in infancy.

Early life - - typical polish-jewish boyhood. Went to Talmud Torah until 13 years old. At 13 went to Yeshiva in another town. (Name not known.) Stayed there till he was 18. He returned home and was conscripted for the army in place of a rich young man of the same town who escaped conscription by bribing an army official.

After two months in the army he was dismissed because of near-sightedness. He left for America- -reason unknown, probably, (in the son's opinion) he felt the Russian system had too much oppression for him to be happy. His family had no money. Mr. H. worked his way cross Europe by singing in choirs. The details of his travels could not be obtained. He finally went thru Germany and sailed from Hamburg.

He arrived in New York about 1902. Stayed a few months with his uncle, his only relative in this country. He set out to make his own way. Had quite a struggle. Worked at various jobs, i. e. worked on a farm owned by people of German descent in upper New York state. Had little more than his board. Stayed there for a short time, won't tell of other jobs. Apparently they were very miserable, for he would not speak of them.

Ultimately he arrived in Boston. He will not give details of his life in this period. In Boston he was broke and the future was dark. One day Mr. H. went to a restaurant to get a meal and was seated in the window next to the street, seriously considering suicide when a runaway horse ran thru the window, struck him and he got concussion of the brain. He awoke in the hospital. When he was dismissed in two weeks he found $100 awaiting him from the insurance company. He invested it in dry

[illegible]. He ~~started~~ began peddling from tailor to tailor. and finally Worked up to having a small shop in the east end of Boston, a slum district. During this period he joined a Hebrew Circle, which included among its members the man who is now Professor Henry Wolfson of Harvard and other prominent persons. He also joined and is one of the original members of the "Order of the Sons of Zion", one of the first Zionist organizations. At this time he was a philosophical anarchist.

In 1910 he met his present wife. ~~Didn't~~ She was the sister of a man who was a customer and friend of his. She was living with her brother as house-keeper. They were married in 1911. He was 30 and she was 25. They had three children. Oldest son, Ben, was born in 1912. Abe wasborn in 1914 and Sam was born in 1920. Abe was born a few weeks pre-maturely. His mother slipped on the ice and was ~~weak~~ for many years after. She became diabetic a few years after Abe's birth. Sam was a caesarian birth. All the children were born rather heavy, weighing from [illegible] to 10 12 pounds.

Shortly after Mr. H.'s marriage his second brother arrived in America. They went into partnership. Shortly after Abe's birth his youngest brother came to America and was established in the same line in a different establishment. During the war the youngest brother entered the Navy, and after the war was over he returned and they formed a three cornered partnership which is still in existence. Mr. H. gave his sons a Hebrew education. Otherwise he allowed his children to follow their own choice. All were prepared and received a college education.

Mr. H. has a great interest in modern Hebrew literature. He is a subscriber for almost all the Hebrew periodicals. He reads "the Day" every day. He still remembers a great deal of the Talmud learned in the

old country. He is very sensitive to good literature and ~~takes~~ regards the [illegible] as literature rather than as dogma. In the old country he read much classical literature in Yiddish translation. During the past [illegible] or [illegible] years when the two older sons were in Harvard and did not need so much supervision, both he and his wife ~~become in~~ became the Labor-Socialist movementin Boston. As a young couple they had a rich cultural life, attending the opera, concerts, standing in line for tickets with lunch in hand, etc. Naturally, their cultural life diminished during the childhood of their children.

Mr. H. is a reserved person, having not one real friend in the world. He [illegible] serious discussion with his sons, not aiming to unduly influence their opinions.

Although he is in business he is completely unadjusted. He does not like America and does not like business. He has no desire to return to Poland, but would like to go to Palistine and join a workers colony there. Would really like to [illegible] the rest of his life in Palistine, reading, studying and even writing.

L324

Subject: Polish Jew.

Born about forty miles from Warsaw, one of nine childfen. Both parents were illiterate. At the age of eleven he became a shoemakers apprentice, and learned his trade thoroughly. His aprenticeship took four years during which time he was given his board and room but no pay. However the master shoemaker for whom he worked treated him as one of the family and often when they were having cigarettes, the master would give him one.

At the age of thirty-six he brought his wife and baby son to America. They came directly to San Francisco from New York and he opened a shop on Eighth and Howard Sts. in 1903. He was burned out in the fire and he opened a new shop near the Jewish Center on Presidio and California. His little shop is in the basement and dark and cold but he has a high-class trade. His daughter was born in America while he was still on Howard St., She is now married and has two childfen. His son enlisted during the war and died of Influenza while in the army. His wife has been dead for about six years. He works early and sometimes as late as nine andten o'clock at night. He can no longer make a living making shoes so does shoe repairing, doing a very careful and painstaking job. He never sews over old stitching but takes them all out by hand, then restitches, making a very neat job. He attends the Jewish Synagogue.
America seemed like "Heaven" when he first came here and he still feels the same about it. After he had been in America about twelve years a leather salesman took him down

and helped him get his citizenship papers. He is now naturalized. He neither reads nor writes but he feels it unnecessary since "there's always someone to help him when he needs it".

He owns property and lives alone.

Ann N. Wilson

Jewish

By Dean Beshlich.
#4.
(William Engle)

He was born in Reise, Hungary, near Budapest in 1873. His family was poor. Since Europe had been made safe for German Imperialism by the war of 1870 poverty was very widespread over the central countries. When he became old enough to work he was apprenticed out to a shopowner in the drygoods business. Here he became acquainted with another apprentice, who many years later became an American movie Magnate. His parents were of Semitic origin, so it was natural, the value of money was impressed upon him. At that time there was only one country from tales came of streets paved with gold, so he determined as soon as he was able he would come to America. Aided by relatives and friends, he accumulated passage money and at the age of 19, he came, like Horatio Alger, to New York City. This was in 1892. Here our hero found no gold paved streets, but could make money if hustled. So with what money he had, he purchased a push cart and sold envelopes and writing paper on street corners. He saved his money, went to night school and learned the English language. A friend in the cigar business induced him to learn that trade, so presently he became a cigar maker. But this trade was very poorley paid so he left the cigar business and became a motorman on the street cars running on Grand street.

After several years as a motorman he changed jobs again this time working as a waiter in an East Side restaurant. He had saved most of his earnings, and there seemed to be money in the restaurant business. After a year, when the chance came to buy the restaurant, he did so. He too began to write back to Hungary of the land of opportunity. The restaurant made considerable money for him. When the chance came three years later to sell it at a huge profit he did so and immediately purchased another. He had friends in the fur business. In furs there was an immense profit he determined to eventually go into the business. He took much time off from his restaurant business, and during this time learned the fur business and sold furs on commission to the department stores. He was progressing. His bank account was growing. He married someone employed in his restaurant to save expenses, selling it later and joined his friend as a partner in the fur business. From here, he prospered at a rapid rate. The business grew phenomenally, it was not very long before they took in another partner. Their location had become too small they moved. And since the profits were enormous, they decided to go into the fur manufacturing business. In 1905, they leased a seven story building where they sold fur supplies, treated the raw furs and skins, sold furs wholesale and on the ground floor opened a retail fur store as well. By this time it was a large firm. They paid the lowest wages and charged the highest prices, in five years had accumulated enough surplus to buy their own building. In 1910 they built a ten story building.

His profits went into real estate. In 1914 came the world war. The opportunity for expansion came, and braches of the department were established in Leipsig, Shanghai and Teinstin as subsidiary firms, later being consolidated under the firm name. He traveled extensively and made a wide acquaintance in the fur trade. In fact, he became so well known, he was made a vice chairman of the Liberty loan drive. By this time, business and patriotism were synonimous so he sold twenty million dollars worth of Liberty Bonds to the employees in the fur trade with very little effort. Meanwhile, he had accumulated sufficient wealth to become a philanthrophist. He founded an instution known as the Charity Chest which was later merged with the Community Chest. He fails to state whether he increased his employees pay envelopes since such information is too sordid to include in a sucess story.

He entered the banking business soon after the war and founded the Fur Foundation, an institution aiding fur establishments in financial distress. His son had become a typical American youth and refused to go to college. So he put him into one of his fur establishments to learn the business. So far the depression has not caused him sufficient loss to become alarmed. The fur business is excellent and America is a great country. For wasn't it good to him?

~~Jacob Futerman~~ January 21, 1935 I

~~650-46-[illegible]~~ ~~[illegible]~~

Mr. X was born in little village in Southern Russia. His father lived on a large farm which he rented. Jews were not allowed to own any land.

There were nine sisters & brothers besides his parents. They had a nice home & lived very comfortably. At least the Russian [illegible] [illegible] sister was married, the Russians started pogroms or massacres against the Jews. As a result, the Jews of Germany (?) forced married females to take on

many Jewish families as possible out of Russia and send them to America.
Each family had to have two hundred dollars in order to go as they did not want to flood the America with a lot of penniless people
Mr Y was 12 years old at this time and while these pogroms did not take place in a part of the country where he lived, his father decided that as long as he had the money it would be a good idea to take his entire family and to try

his fortune in a great
free America.

By the time he got things
ready they were just lucky
enough to get the last Train
load of Jews to leave Russia

Now I still remember
how exciting it was to cross
the border from Russia into
Austria Most Jews had to
steal across and if they were
ever caught it would mean
their ~~life~~ life.

He relates how good
the Austrian & German Jews were
~~good~~ to these poor Immigrants
They were also good to them
in Liverpool, and it was

in Liverpool that he
his brother first saw the high
three wheel bicycle and they
chased it all over the city.
They landed in New Orleans
and from there 40 families were
sent to a small city in the
middle west. When they arrived
in the city it was a night
fall, and no one wanted to meet
them. They pitched on a
tent afraid to let them stay
in a depot over night. The
next morning after the men
found their way to the main
part of town and they learned
my name the fellow Jews who
at once got together and
decided to send some of

the families to another small city sixty miles away

Mr. X and his family were among those sent to the other city. When they got there the Jews found them shelter and found Mr X and his father were given a home and a wagon and went into the produce business. Mr X was too small to help much so he was kept at home to do odd jobs he could get and he went to the railroad tracks close by every day and picked up coal so they could have a heated home

The whole of the first winter they had nothing but ~~the~~ black coffee and bread to eat. In the summer he went to the fields to shock corn. One Saturday he and his brother started for home, walking the distance of 15 miles. He finally got to the outskirts of the town and could walk no farther. So he told his brother he could go on as he could rest awhile. After a time he managed to crawl to a small house not far away and asked the lady if she would please give

him something to eat. She gave him a glass of milk and some bread, and he always said that never before was since has milk tasted so good.

The years went along, he grew into manhood and got a good job with Jeremy company. He saw the first horse street car, also the first electric street cars installed in a rapidly growing city.

He married and had a family, attending always with the Jeremy company until he was made housekeeper.

Just at this time a brother in law wrote him of

a chance to buy a nice little furniture business in a small town in a neighboring state. His wife did not want to move as she wanted her children to live in a city where they could go with ease.

Mr X made up his mind to move and in a short time was living in this little town owning a nicely furniture store. And so we leave Mr X happy in America that his father brought him to 54 years ago

R.T. born September 9th 1895. - at the City of Kiev, Little Russia South of European Russia

of Jewish religion. Father a farmer near Kiev working hard to support a family of 8 children 5 sons and 3 daughters all helping to work. -

R.T. had very little learning his main teacher being an old friend of the family. -

Helped on his fathers farm until the age of 10. -

he got into a fight with a German boy and hit his head upon a rock and was very sore. to avoid prosecution walked many miles south as far as Odessa, a southern seaport of Russia ~~helping~~ on his way as farm hand on small jobs. -

2 months later he obtained work on a Russian steel-freighter as fireman helper, and landed in Buenos Aires, South America a few months later.

Worked for about 2 years as farm hand on several plantations ~~and~~ ~~did~~ ~~little~~ money.

In 1914 took passage on an American freighter, entering the United States at Galveston

1911. —
On arriving in New York City, he was questioned if he had any money, answered yes and was no more molested.
He left immediately for Philadelphia, Pennsylvania, where he worked mainly as farm hand, occasionally ~~selling~~ merchandise.
In 1915 he came to Stockton Calif making a living by buying & selling small merchandises. —
A few months later he became a citizen of the United States and enrolled in the United States army at Camp Custer as private in the Infantry, ~~and he~~ was assigned to Company D. ~~[illegible]~~ a Machine Gun Battalion.
He was discharged from the same Battalion on August, 12 1919.
In the meantime, he saw participated in some exciting action serving overseas from May 918 to August 1919. —
He took part in the following engagements: —
Aisne, Marne, Belleau Woods, Immortal in American History, Meuse argonne, the famous Somme offensive, Saisson, St. Mihiel, Verdun and Vesle.
"A magnificent record."

Shelved

Returned to San Francisco in 1871 - peddling merchandise for a time.

Early in 1874 he opened a second hand clothing store on 5th Street in San Francisco, married a Russian woman, also Jew himself and is still in the clothing business, not very successful.

He has a daughter 2½ years old and a small happy family.

He is a very reserved man, attending strictly to his own affairs. An excellent American Citizen.

Has one older brother in New York City. The rest of his family in Kiev, Russia, except his mother who died.

Fedora Newman, fearless, born in Tennessee about 1848, is probably our oldest active political leaning, and a Democrat to the core.

In 1892 she ran for assemblywoman of the 16th district on the Republican ticket but did not make the grade. Nothing daunted, she again ran in 1894 but with the same result. While she knew it was very absurd, she did not mention that fact to her friends, as she could not come through with the important fact on the cards she distributed so generously. She knew as did many others that the time would come to go Democratic because of the popularity of Victor Lichter and the Utopian Open Door. But Nadi could not hear to renounce her Republican pull in the Fifteenth district, so she turned this down scheme of not announcing her political affiliations.

She had a hard time persuading the Open Campaign Committee to endorse her candidacy and they remained adamant until two days before the scheduled close of pledges of entries to run. Three days before the suspicions date they were all against her. Next day they were all surprising people in record breaking time.

up to this time finances at campaign headquarters were comparatively meagre, but now things loosened up and they were fairly on the air of prosperity. Gray posters were everywhere in evidence.

There is a story to the effect that some time during about the first of the donation of a large and beautiful painting by California artist Lorenzo Fountain. This painting was hung in the candidate's headquarters and sold at 25¢ each and on a certain date the raffle of the painting was held to further the campaign. Many tickets were sold, but the raffle never held. It was about this time that the painting disappeared and it seems a matter of speculation has been able to uncover it.

But to get back to the story. The story is all out here concerning the Democratic Convention. Some wonderful speeches were made about the convention, the fact that she is their logical candidate because she can swing 50 vote on Piedmont. But she stood on the platform that she was fitting those Republican friends of hers proved that she is really an Republican candidate.

She is letting them think that she is still in the old sentimental element, and after they have cast their ballots for her they will suddenly discover that they have elected a candidate who is 100% Democrat. Don't you think?

We saw the Open Letter which said: "If it is reasonable to suppose that Mrs. Wilson would sell out her own personal friends in the political sense; knowing her background, would it not be more reasonable to suppose that she would fast sell out those who are not her friends, and in the last analysis mean nothing to her than nothing to this type of people?"

So Mrs. Wilson was defeated in the primaries, as she justly deserved to be, politically speaking, which was the merely chalked up to her Piedmont friends, which speaks for itself.

After this she attempted to instigate a write-in campaign. But to this even her loyal Piedmont friends were surprisingly silent. In all she polled a little under 5 thousand votes.

For many reasons, the year 1934 can be put down as the "Awakening."

[illegible]
[illegible]
[illegible]

Subject - Hungarian - Jewish

This man was born on a very large farm in Hungary. His parents were fairly wealthy and owned the farm on which he was born. He was one of a family of five children. In 1905, at the age of twenty he married a Hungarian girl, and the marriage being opposed by her parents, he took her with him to the United States.

He lived for about a year with an uncle in New York City, during which time he learned much about pressing and tailoring clothes from his uncle who owned a small tailor shop.

In 1906 he got a job pressing suits in a large manufacturing house and worked there until 1917, when he ~~[illegible]~~ opened a second hand clothing store of his own. This store failed to live up to his expectations, and in 1921 he moved to Los Angeles together with his wife and four children.

In Los Angeles he again opened a second hand clothing store ~~[illegible]~~ and for several years operated at a considerable profit, but later the store failed to furnish a sufficient income to support his family, and he turned to various pursuits in an effort to make a living for his family.

At present he is again operating a small cleaning and pressing shop. The children are grown up, with two girls married, one son in business, and one son studying law.

He has encountered considerable prejudice at

times against his religion, but practically none against Hungarians.

His life in this country has never been on a higher plane financially or socially than it was in Hungary where his parents were well known and well to do. However the war ruined his parents financially and hastened their deaths, and he has no desire at all ever to revisit Hungary.

He is thoroughly in favor of Roosevelt and an ardent opponent of his policies which he spends much ~~of his~~ time studying and discussing. He was well educated by private tutors in Hungary and speaks several languages ~~fairly~~.

Schaury, age 60, Maria James

679

born in Berlin, where she was brought up & was apprenticed in her uncle's silver-ware store. At the age of twenty she married a man who was a bank cashier of Berlin & immigrated to America to start a jewelry business on Capitol Avenue in part upon her dowry. The agreement was that she was to provide him with two or three years, i.e. until he was successfully on his feet.

In the interim she was obliged to share in income derived from the entire block of apartment houses in a good residential quarter of Berlin, the return for certain financial favors. She would make the installment in cash & legal wrongs and the operating of the property fault.

Her husband did not find on his, he had so much hard up. He had fallen behind through dissipation.

From then, the wife [illegible] until the school [illegible] worked back [illegible]

[illegible] ; here was the [illegible] proof of [illegible] conduction to [illegible] [illegible], the upbringing of [illegible] children and the nursing of [illegible] through a long illness ending in her death. The strain she has been under since [illegible] I [illegible] of a year which it has meant to sleep more than four hours in a night, which kept her going "was the hope of [illegible] in middle old age". She expects that the [illegible] of her death is part of this labor. Would be happy to return home in her future. She wants to return to Germany and spend the remainder of her life teaching other "the meaning of living". "Europe is worth living for," she said. She believes it impossible to evaluate the two [illegible] in either country.

The girl has not realized that she cannot understand why which she would feel not to necessarily in the "[illegible] should to be [illegible] in the different life. It seems to me that there is a direct connection between [illegible] and [illegible] pain. The [illegible] with

Her children have died in this country, her
people, those who are left have
up in business, and she is in the habit of
looking for the third time. The behaviour
of her children into her whole, and that
she is keeping, not only for her health of
mind stability, but for her mental health
Her daughter, family extents which she could
have been for instance her own private family
the children + the [illegible] family
disappointed by the years in their circumstances
due to his greater disappointment from the
quality is being disappointed have because
of the lack interest + the [illegible] have
two. She has also assumed the tradition
that while the rewards of work in other
are probably higher than in other occupations,
a national degree makes it possible
for the greater meaning of such a distinct
for work that sy[illegible] is actually
[illegible] opinion a business. The behaviour
of her son and daughter have carefully
trained themselves to the profession. She
has drawn these conclusions through friends
and wants family in professions, and does
not hold them as political views.
She has suffered the usual losses through
the depression. About this she is more

Prudentia Hope Butler. She is deeply hurt by such ~~[illegible]~~ believing that within the year she will be just recently widowed, still far from thirty-five years of age, and that the only "future" she can look forward to is that of being an unmarried aunt in her daughter's home.

She is willing to sacrifice her best life of virtue and to wonderful adventure she feels by having herself a chief part in the Butler suites.

She believes also that perhaps if she could be better of the world just temporary "overflow" children's homes - give more to them where money and capital she has left, learn to drink a bowl in which she would "sleep and travel" about the [illegible] doughnuts. She believes she has "lost her self-poise" in that way, and that by the [illegible] approach to the ~~[illegible]~~ world dreams of [illegible]

She denies that vocational [illegible] sure sensations for those who must work hard.

~~Report of Research~~ ~~Jacobs, Investigator~~

d 101

~~Date - February 11, 1935~~

~~Subject - David Zuckerman, native of Roumania, of Jewish parentage. From information provided by himself. Temporary address - 2314 Haste Street, Berkeley.~~

David Zuckerman was born of Jewish parents twenty-one years ago in the province of Bucovina, Roumania. At that time Bucovina was a possession of Austria.

During the world war, David's father, George Zuckerman, served in the capacity of agent, distributing food and clothing to the army, with general headquarters in Vienna. With the ratification of the Treaty of Versailles at the conclusion of the war, Bucovina was ceded to Roumania, and its inhabitants who had previously been subjects of the Austrian crown, automatically transferred their allegiance to Roumania.

Here Zuckerman, turning his attention to civilian life once more, went back from Vienna to the village of his birth where he secured employment as farm manager - which under the prevailing system there, is a responsible and well-paid position.

Farming in Roumania is carried on according to old feudal customs and usages. This particular farm, all of which was owned by one wealthy land lord, included arable farm land to the approximate extent of the area occupied by the city of Berkeley, extensive forest lands, and a village approximately the size of Concord (California) in which farm employees lived in houses provided — and owned — by the landlord, and in which were also situated three factories producing respectively yeast, whiskey, and matches. The duties of the farm manager comprised general supervision over this entire area and of the various industries carried on therein as well of those employed in them.

Notwithstanding the fact that his job paid well and gave him a position of considerable importance in the village, Herr Zuckerman decided in 1921 that he would try his fortunes in the New World. The exact reasons which were responsible for this decision are obscure, but it may be inferred that they arose out of a general dissatisfaction with conditions as

they existed after the war. At any rate, in 1921, he left Roumania after establishing his family consisting of his wife, a daughter, Sofia, and two sons, David and Simón, in the near by city of Czernovitz. Coming to Canada, he renounced his Roumanian citizenship, swearing allegiance to the British Crown. For a time, he was employed as a carpenter by one of the Canadian railways, and later, he secured a job at the Ford plant in Detroit, Michigan, although he still maintained his Canadian residence and citizenship.

Deciding eventually that residence in the United States was preferable to that in Canada, he sent for his family in 1929. However, due to quota restrictions, they were unable to enter the United States until the following year, so the Canadian residence was maintained until 1930.

Arriving at length in this country when the depression was approaching a climax, they elected to come west and take up farming. Accordingly a chicken ranch was secured near Concord, California and a residence established. Here

for the third, and what he hopes is the last, time Herr Zuckerman again changed his allegiance, becoming a naturalized American citizen. Due to the fact that he did not obtain his final papers until his eldest son was past his twenty-first birthday, it was necessary for David to take out naturalization papers also — which he has done.

According to Roumanian custom, no child ever has two given names, but in addition to his one given name and the family name, he may have a so-called "house name" (more or less equivalent to the American custom of bestowing "nick-names" or "pet names" upon children.) This "house name" is the one generally used by members of one's family and one's intimate friends. Thus David's "house name" is "Dido" while his sister Sofia's is "Faye." Becoming established in this country, Sofia decides to use her "house name" as her legal name as well, so her father had the necessary change recorded on her birth certificate and she became officially Faye. Simón who was quite young when he left the "old country," has never been given a "house name."

German is still the language spoken in the

have, but with the exception of the mother, all of the family speak, read and write English. She, as yet, can neither understand nor speak it. Although not entirely orthodox, the family still observe many of the ancient Jewish religious rites - especially those pertaining to marriage and to birth and death.

Simón has not attended school in any other country than this, but Faye and David received a considerable portion of their education in Europe. This together with their heritage and family background has given them a deep interest in and an intelligent appreciation of music and art.

Since coming to the United States Faye has completed a stenographic course and now holds a secretarial position in an Oakland bank. Possessed of a naturally alert and inquiring mind she still continues her education by attending night school classes and reading as many good books as she can obtain. She is unmarried.

David, who had completed the equivalent of the first two years of college studies in Europe, is completing a course in chemical engineering at the state university. It has been

necessary for him to finance his own way and this he has done by taking a year of "time out" during which he worked in the steel plant in Pittsburg (California) - and at present he augments his financial resources by translating German technical papers for the University. He is unmarried. Simón is still in grammar school, being only twelve years of age.

Despite the fact that their economic status is less satisfactory than it was in Roumania, none of the family, with the exception of the mother, would ever consider returning there to live. This is principally to the fact that she has not as yet mastered English and that practically all of her relatives, aside from her immediate family, reside in the "old country" she is finding it extremely difficult to adjust herself to conditions here. All of the other members of the family, however, are well content to end their odyssey here.

Mrs. A. was born in New York in 1890, the second daughter of a middling-prosperous cigarette and cigar-stand operator---Jewish by race, without religion of any kind in the family. According to her account, she grew up in an atmosphere permeated by Spencerian agnosticism and an admiration for Gilbert & Sullivan.

As a small child, she was particularly shy, because of the precocity of her elder sister, who was 1 1/2 ~~years~~ her senior. Apparently the precocity of the elder sister was not based on any particular intellectual superiority, but upon a slight impediment in her speech which caused Mrs. A. to be unable, for some time, to pronounce the hard c sound--instead of which, she would use the "t" sound. The family, ~~instead~~ of attempting to remedy this defect, plagued and teased her. They would show her off before company and the horde of relations who were always dropping in on Sundays--and repeat delightedly her statement " I say 'tan't' because I tan't say 'tan't'."

School came as a rather welcome relief to this type of home life, and in school, really for the first time, Mrs. A found an opportunity to function. She attended a girls high school--did brilliantly throughout, graduated at the top of her class, and showed a particular ability at the more exact and less imaginative fields of study--mathematics, chemistry, physics, and--strangely enough, perhaps --- music.

The question then arose--whether or not to go to college. The elder sister had already attended college for a year, and although she had performed really distinctive feats of scholarship, in the mind of Mrs A. the most characteristic feature of her elder sister's year in college was the social life into which her elder sister had fitted naturally and easily. The elder sister had proven to be one of the most popular girls in the entire class--there was a constant stream of young men visitors---balls, dances, theatricals, socials, teas, etc.---and a terrifying prospect it was to the Mrs. A., who had never lost the shyness and feeling

of inferiority which her long-ago-conquered speech impediment had left her with.

And so, although apparently admirably equipped for college training, in some scientific field of chemistry, physics, or mathetmatics, and with a real inclination for this work, Mrs. A. nevertheless decided NOT to go to college--because she thought she could never face the ordeal of following in the social footsteps of her sister. Instead, she went to work, at thirty dollars a month, running her father's cigar stand in one of the large hotels.

This work she carried on with conspicuous success, curbing for some time the extravagant and irresponsible tendencies which were beginning to break out in her father, whose head was somewhat turned by the beginnings of real success after a hard life in which he had started out as an apprentice in a cigar-factory. During this time, also, she fell deeply in love with a married man--a book-buyer. But this was during the early years of the twentieth century---and although there were no religious sanctions operating insofar as Mrs. A was concerned, the social sanctions were still strong. Both of them decided to put away their love for each other as something impossible, and forget about it. They did.

Shortly after this, Mrs. A's second cousin arrived from England--a weak, shrewd, ambitious man, incapable of emotion self-seeking--a hollow man, but not essentially vicious. He proposed marriage to Mrs. A with monotonous regularity--pleading, always, that if she married him she would make a man out of him. Finally, out of weariness and emptiness, she consented---on the condition that she would marry him as a counselor only, and not as a wife, and that they should not live together as man and wife.

Mr. A accepted these conditions, but soon reneged. One night, he took his wife by force---and a child resulted. Mr. A. regarded the child as a retribution for breaking his word---Mrs. A. as a

responsibility to be taken--like all of life--seriously and sadly.

She left her husband when he refused to promise that he would live up to their agreement, and returned to work for her father, who was developing increasingly irresponsible tendencies. The business ~~got~~ less and less prosperous. Her child she left with her younger sisters, seeing the child only on evenings and weekends. During this period, she read intensely, laughed very little, and worked hard.

After the war, she met and fell in love with a Canadian soldier--a roustabout, irresponsible, erratic, bumbling type. Her husband had divorced her---now she felt free to marry this man, and to come to California with him---which she did, leaving her father's business to crumble into the chaos from which she alone had saved it before. She felt morally able to do this because every move that she took for the benefit of her father's business was criticized and resented deeply.

Her second husband, after three years, left her for a five year period. She got work as a book-keeper---first in an automobile agency, then in a bank, where she still works. In 1930, her husband returned---she accepted him unhesitatingly, ~~and~~ despite the fact that he has never worked productively since that time, and periodically goes of on wild drunken sprees, she is, she declares, happier now than at any previous time in her life.

Her son left home his second year in college. She rarely hears from him.

Intellectually, Mrs. A. has developed into a cynic and a pessimist. She feels very deeply the need for an overwhelming social change that will sweep away taboos and economic slavery. But her own life has been such a series of overwhelming defeats and disappointments that she has no courage to be more than mildly interested in any activity aimed at improving social conditions. Formerly an avid reader of all sorts of controversial material---a Shavian socialist---she now finds that the pressure of work makes it impossible for her to keep up on her

reading. As she grows older, she finds her work more tiring, her energy for reading less. She has no friends whom she considers to be on her own intellectual plane. Her business accociates are certainly incompatible, she declares, and her husband's intellectual capacities are far below her own. She is getting deafter, year by year; lectures and public meetings are indistinguishable to her, and the strain of conversation, in company, is so great that she does not enjoy it. She says that she does not know exactly why she goes on living---unless it is to prevent her husband from turning into a drunkard.

Why she told me all this I dannot say.

~~Reported by~~

David G. Lyon.

~~ENGLISH (Nee Jewish Parents)~~

~~S. Springer~~

Mr. H. ~~is~~ 51 years of age, was born in Leeds, England. His parents were Jewish. His father was a furrier who had a good trade and earned enough to live nicely. There were five children: three girls and two boys. The Father died when H. was six years old. The elder sister married, and she and her husband with the rest of the family all lived together, using money saved from previous years and the help of the older sisters to sustain them. H. entered school; he was very studious and realized even at that tender age what schooling meant. His Mother was a lovable person and no day was too long to help and assist him, after her other manifold duties of ~~canning~~ caring for the family were over. She would say: "You must take advantage of every minute of your school instructions." Many more things could be written about the good council of the Mother in assisting H. She was alive to the importance of education, ~~but space will not permit.~~ At the age of 12 H. was forced to leave school. He was very bright for a boy of 12, and realized that he must learn a trade. It was quite the custom in those days for most boys to leave school about that age for trade education, unless the parents were wealthy. H. started to work in his brother-in-law's tailor shop to learn ~~to be a tailor~~ the trade. The hours were very long, and at the start he ran errands, made delivery ~~and~~ and accomplished all the many ~~little~~ things that his busy little hands and feet could do. His brain was always busy thinking and planning for the day he would become a merchant prince. He was happy ~~when~~ the day ~~arrived~~ he was 15 -- "Quite a man," he thought. His brother-in-law said: "You have been a good boy, very apt, and will make a real good tailor if you follow my instructions and work hard." That very day he started to sew and felt very proud from then on. The hours were long and he had little time for recreation. It was work, work, work from the dark of morning until the dark of night, and sometimes away into the night. Later, as he progressed, his salary was set as four shillings per week. ($1.00 in our money) Later he had words with his master and quit. He started to work for another tailor who made glowing promises. This ambitious boy believed that he was bettering himself but found things quite to the contrary. The tailor was both sly and cruel and more interested in using H. for chores such as minding his children, doing housework and

other things, more fitting to a slave than a fine boy wanting to learn a trade. H. quit the job, returning to his brother-in-law's shop, working there until he was 19 years of age. H. had saved a little money. An excursion ship was leaving in a few days for America, costing only 2 Pounds, ($10.00) in our money, steerage of course, for the round trip. He packed his bag for his first real vacation, and what a crowd of happy people crowded the ship!. He did not intend remaining in America, just a round trip sea voyage, then back to England and more hard work. When the ship docked in Boston, he left by train for Baltimore to visit an elder Brother and remained there six weeks. His mind was made up; this would be his Country, grand and glorious America, it was love at first sight. He forgot all about the excursion ship and left for Chicago with just enough money left to buy his ticket, arriving there without a cent. He made arrangements with a boarding house keeper for room and board at $4.00 per week, truthfully saying he had no money but would soon find a job. In two days he was working at a salary of $14.00 per week and his joy was boundless. He was on the way up. Think of it! $14.00 against 4 shillings, ($1.00) in Leeds. He thought America was a paradise, and remained in Chicago for one year. By this time he was 20 years of age. He had saved enough money to buy a scalpers ticket to San Francisco, arriving here with unlimited ambition and $10.00. Then, and now, he considers San Francisco the most beautiful spot in all of the World. He has ~~remained~~ here ever since, and intends remaining here the rest of his life. Some friends in Chicago gave him addresses of friends in San Francisco. He looked them up and they were very nice to him. He made arrangements for board and room at $5.00 per week, found a job as a tailor and four days later started work at $18.00 per week. In six months his salary was increased on the same job. He took a course in cutting and designing. The firm transferred him to Stockton to manage their store there and paid him $30.00 per week salary. In that position, from Jan. 1st of 1906 to June of 1906 he had saved $300.00. Later he was Naturalized and became a citizen of the U.S.A. H. made the acquaintance of a good tailor (we will call him C.P.) opened a tailoring store. In the meantime things had started to boom in San Francisco. So, he packed up all goods and moved to San Francisco. He opened a nice tailoring store [illegible] Mission Street later moving to a better location, where he [illegible] the lease

married. Later, he dissolved partnership with C.P. and opened his own store in 1910. He prospered, and in 1920 sold out. He had saved $10,000 so he took his wife on a real honeymoon, visiting his brothers and sisters who were all in America by now. His Mother had passed away in the meantime in Leeds. They toured the large Cities of the East for a year and spent quite a sum of money. Upon returning here, H. purchased a movie theatre which at first was a discouraging venture but later proved a big success. He sold out. His cash saved, plus sale of the theatre totaled about $30,000. He was induced to join three others. They broke their promises and tricked him in the contract. He was fortunate in recovering $5,000 out of an investment of $25,000 which was his first hard blow since arriving in America. His castles came tumbling down. With his remaining money, under $10,000, he purchased a movie theatre and is still in business with this theatre, not making much money but doing as well as can be expected under the circumstances. In closing he said: "I would rather be in America making a bare living than in any other country in the world, with a fortune. From the time I landed on these shores, I was and will ever be a 100% American."

in a theatre venture

A. Jackson. Sept. 18, 1934.

The biography of Harold Abraham.

Abraham was one of those infrequently born human beings who possess something that everyone who comes in contact with him envy, namely, brains. Not just brains, for this is something that everyone's anatomy contains, but brains of an extraordinary degree. For example, his brains were conceiving all sorts of social viewpoints which he dared share with everyone with whom he came in contact, regardless of age. In fact, he was only seventeen years of age when he delivered addresses at various gatherings of much more mature individuals than himself. Indeed, the older generations were his most attentive listener, whereas most his schoolmasters were mature in neither brawn nor brains.

Abraham was the son of a Father and Mother who were of the Orthodox Jewish faith and he was taught the Thora the Jewish Testament D'Capo al Fine, as a musical composer would say, and thre were not many verses in that Book of Books, which he did not know by heart. Yet his bent for Philosophical speculations constrained him to doubt that that Book contained revelations from God. Nevertheless, being a child with a genuine human character, he did not, in the slightest degree indicate to his parents that he was as it were, lost to the Orthodox Jewish faith.

He acquired his education not in public schools, for the reason that few publlc schools existed in his native country, namely Roumania, and even if there had been one in

his hometown he could not have ~~penetrated into its precints~~, because he was a Jew. In Roumania, until very lately one of the Jewish ~~fate~~ altho born in that country had absolutely no human rights save ~~and except~~ that ~~he had~~ to perform military duty, ~~nolens volens~~, Being very ambitious, however he attended various private schools, and at the age of about seventeen years his scholastic ~~time stopped~~, for the reason that his parents were too poor ~~and hence unable~~ to provide him with the wherewithal ~~in order~~ to pursue his academic studies in a foreign country, and the few Gymnasiums which then existed in Roumania were ~~both~~ too distant from his birthplace and also shut ~~against~~ one of the Jewish faith. What could Abraham do at the age of I7 years, and with a philosophically bent mind? Absolutely nothing. He did try to somewhat assuage his dilemma by embarking upon a career of creating poetry. But who cares for poetry where ninety eight percent of the people have to be content with a meal consisting of a slice of cornmeal bread and an onion? Nay! Abraham had to give up creating poetry for his fellow townsmen, because he could not secure a single publisher who was willing to pay him even a few centimes in order to purchase a single meal even tho it might have been only a slice of corn-meal bread and an onion! After struggling about six months with hunger, an idea entered his receptive brains. He had heard and read about the United States of America, and in that country lay his fututre. Therefore,

he began to think of ways and means of getting there.

Herold Abraham was not the only one, who became ambitious to forsake the country of his birth, but there were many others. Consequently, he began an active campaign In order to ascertain how many would be in favor of joining him when, to his great surprise, nearly all who lived in his hometown, about Two Thousand, were in favor of the enterprise. But none of them had any money for such enterprise, ~~and to transport and supply with food~~ . Two thousand individuals was a stupendous task. Therefore, he picked the most promising ones, about Thirty, and he began to seek the money for that purpose.

At that time there existed two agencies, one in Berlin and another in Vienna, which were advancing funds to Jews desirous of emigrating either to the United States or to Argentine or to Palestina, and Abraham began to solicit funds from both agencies for the thirty-one individuals, who were anxious to emigrate to the United States. But the leader of that group was only 17 years of age, and the directors or managers of both agencies assumed that he was only a youngster and probably did not know his own mind, hence his appeals for funds were rejected.

Now the heaviest contributor to the funds of the Viena agency was a Frenchman known as Baron de Hirsch, therefore he addressed a letter to that gentleman wherein he wrote that his appeals for funds for the first Roumanian group of Jews who were anxious to emigrate to the United States —

was rejected by both the Berlin and Viena agencies, and he entreated the former to intervene in their behalf. Attached to the letter to Baron de Hirsch was a reccommendation from a few of the outstanding Jews, who knew most of the group including the young man, that they all were deseving of assistance. Baron de Hirsch was exceedingly human and altho he has been dead a long time, about twenty-five years, it has yet to be heard that he ever refuded either money or favors, Hence shortly thereafter, aletter with a draft on a local bank from the Berlin agency reached the small town of Podu-T. one lovely summer day. The local bank was to purpose all the necessary transportation to the United States for the entire group, and the young leader was to be entrusted with the balance of the funds for the necessary food. The young leader also received a letter from the agency to the effect that additional funds, if needed, would be handed to him when the group will reach Berlin on their way to Hamburg where they would embark upon a steamer on their journey to New York.

It took the bank nearly two months to secure the passports for the respective individuals, for the Roumanian Government was scrupulous of its cannon fodder, even tho of the Jewish faith, hence one had to be below or above millitary age, or exempt from millitary duty before a passport would be issued to him. However, the day had arrived when the entire group escorted by all of their many relatives

and friends, some crying, others laughing, to the railway station. When the train began to move on August IO, I895, they all knew that never again would they thread the dust on the streets of that town in their native country Roumania.

In about three days they all reached Berlin, and at the railroad station, ~~when the train arrived there was~~ a delegation from the agency. The entire group was taken to a Restuarant, where much food and some beer was consumed, ~~and~~ after the young leader, ~~who~~ had delivered such a speech of thanks ~~as~~ the agency representatives could scarcely believe, was ~~that of~~ a I7 years old youth, he was handed an additional sum of money . The same day the group was escorted by the Agency Representatives to the Railway Station and they left for Hamburg. After sixteen days on the Atlantic Ocean the group landed in New York.

In New York the group of Roumanians was separated into parties of two and three ~~and~~ lodged in various families by a Jewish Society that took care of newly arrived Immigrants.

Harold Abraham's lot was cast with one of the group who was anxious to study ~~in order~~ to become a Physician. Abraham did not quite know what he wanted to do, nevertheless, realized not only that he had to earn a living for himself, but he also had to accumulate some money ~~for the purpose of sending after~~ his parents and three sisters whom he had left in Roumania.

Therefore he applied for work any kind ~~of work~~, at various employment agencies, and he was sent to a cigar factory where they hired new arrivals for stripping tobacco. Accordingly Abraham went to the cigar factory, ~~applied for~~ a job as stripper at five dollars per week.

In that cigar factory ther were strippers and cigar makers from many different nations, among them German and French workingmen. Being a fluent speaker of both the German and French languages, Abraham was befriended by some of the more human ones and after about one year he was a competent cigar maker, ~~and~~ he secured a job as a cigar maker in another ~~cigar~~ factory at 12 dollars per week. In the meantime he applied himself industriously and in about two years he spoke the English language fluently. Thereafter he became a lawyer.

Being very frugal Abraham had saved some money, altho he used to send ten Dollars monthly to his parents in Roumania. He had saved enough money to satisfy a sectet ambiton ~~he had, namely,~~ to go to California. He had heard that ~~that~~ was the Golden State, literally and figuratively. That is to say, there was much gold in the hills, in the valeys, and in the streams, and besides, the opportunities were boundless. So one day Abraham bid his New York friends and acquaintances good-bye and in due time he landed in San Francisco.

A few days after arriving in San Francisco

he applied for a job as a cigar maker at a cigar factory and was hired. While working at his trade, he read good literature and also Law Books until a Lawyer whom he had met several times suggested ~~to him to~~ that he become his Clerk and he would pay him Twenty Dollars per week. Shortly thereafter he became a Clerk in the Lawyer's Office where he remained about two years. In the meantime he had sent money to his parents for transportation ~~etc.~~ for themselves and his three sisters. When the latter arrived in San Francisco, they found a furnished house which Abraham had prepared for them.

The law, however did not appeal to Abraham and he became ambitious to become a writer. Therefore, altho he was already earning a salary of Two Hundred Dollors per month as a mere Clerk in a Law Office, he resigned. Thereupon began to study English Literature at the University of California, and while thus engaged he wrote much poetry and also prose. He mailed his writings to every publisher in the United States, but no one would accept any of his writ' ings or give him the slightest encouragement. After spending about five years in a fruitless effort to have some of his writings published, he gave up the attempt, and for about ten years to this day he has been a Solicitor for a Life Insurance Company.

Subject - Jewish

This man was born in Harbin, Manchuria of Jewish parents. After working as a youth in his father's mercantile establishment + becoming proficient in the ways of business, he was fully capable of using his business astuteness to his financial gain. He obtained contracts with ~~the~~ some of the large meat firms in Chicago to supply them with sausage skins, ~~which~~ resulted in large financial profits. However, these contracts came to an end after the meat companies found out from investigation just what financial profit was being made. These transactions took him to the United States a number of times.

After this venture ended he took up a number of others which didn't prove very profitable, depleting his finances to a great extent.

During his stay in Manchuria his business ~~brot~~ him into the interior to a great extent, ~~where~~ he ~~picked~~ ~~up~~ learned by necessity a number of the various dialects ~~being~~ spoken.

After his failure in Harbin on a number of enterprises, he decided to come to the United States, living in Seattle, Portland, San Francisco + Los Angeles.

During this time he went to night school to become a citizen + thereafter continued at night school, taking ~~up~~ courses in machinist's work, ~~having~~ become interested in inventions. He invented a potato

chip machine + went into the business of manufacturing them. At ~~which~~ business he had little success. He continued at it ~~for~~ despite the meagre financial gain. Despite having been forced into bankruptcy, his perseverance was rewarded finally, having become successful to a decided degree.

As to prejudice against him as a foreigner, he said he encountered very little, but he is the type of man who would ignore prejudices unconsciously without knowing they existed.

The depression affected him a great deal ~~as they~~ he was growing his own potatoes in hopes of a rising market + ~~having~~ bought a ~~manufacturing~~ building which has greatly depreciated in value. His present financial condition is ~~said to be~~ precarious, according to some of his acquaintances, because of his losses ~~sustained~~, although he ~~wouldn't~~ didn't mention this.

~~Dactor Paul Radin, Supervisor.~~

A. Jackson, Research Assistant.

The Biography of Jacob Langer.

Jacob was the son of a family whose ancestors, as far back as the Spanish Inquisition, were known as "Sephardim". That is to say, they were not only strict believers in the Jewish orthodox religion , but they were also looked upon ~~on account of their~~ they were thoroughly versed ~~versatility with~~ in the Thora, or Hebrew Bible, and its various commentators, such as Rashe, Ghemura, Maimonides, etc. as blue blooded "Aristocrats". Indeed, most of the Sephardim were considered as the Hebraic Philosophers, although many of them bacame members of various professions, particularly doctors, lawyers, engineers etc. With such a background Jacob could scarcely ~~help the urgency~~ of his parents ~~to~~ study assiduously in order to follow in the foot-steps of some of his family ancestors, many of whom were members of various professions. Jacob's father was a pharmacist, but this profession did not appeal to the youngster because he one day said to his father. "I don't like the smells of the medicines and drugs, I shall become an engineer".

There is an old saying to the effect "man proposes and God disposes". Hence, when Jacob attained the age of sixteen years, his Father died. He was the only child, and the widowed Mother had not the means to support both herself and the son; ~~and~~ although the youngster was a first class student , he could not possibly continue with his studies.

Two conditions then existant in his native country made it impossible for him not only to become an engineer, but

even to continue in any school for the purpose of acquiring at least an Academic Degree. First was the fact that in his native country Roumania, a Jew could not enter a University either for the purpose of acquiring an academic Degree or to study Engineering. The only Engineering school located in the largest city in Roumania, Bucharest, was only for Gentiles of the Greek Orthodox religion. Secondly, while his Mother, after disposing of her late husband's Pharmacy, had some money, yet it was not sufficient to provide her son with sufficient funds to go to Germany or Austria ~~and~~ To study Engineering. Therefore Mother and Son, after a few confidential talks, decided that the only thing for Jacob to do was to go to the United States where the Mother had some distant relatives. As soon as the Mother learned that her relatives were residents of New York, she ~~purchased the necessary transportation,~~ supplied passage and ~~gave~~ some money ~~to~~ for Jacob, and he was off with his motherly blessings. In due time Jacob arrived in New York, and immediately located and called upon his Mother's relatives, which consisted of a Father, Mother and two sons. After being made welcome and a short rest, he was invited to partake of the evening meal. The meal ~~being the Paterfamilias, or~~ the head of the family asked Jacob ~~the very first day of his arrival~~ what his intentions were, what he intended to occupy himself with. Ofcourse, the question was ~~apropos~~ appropriate, but Jacob lacking wordly experience was nunplused for a moment, then he answered: "I want to study in order to become an Engineer". The old man contemplated the youngster for a few moments, and then asked him "Is your Mother able to send you the money for that purpose? You would have to study six, seven or eight years; and what with tuition fees for the school, your room and board, books, clothing etc.

It would take lots of money. From your mother's letter which reached me before your arrival, I understand that she has very little money left, just about enough to take care of herself a couple of years. Is there anyone else who might furnish you with the necessary funds. From me you can expect no financial help at all. Moreover, judge for yourself from the small quarters we ourselves occupy that we haven't even a place to put you up for a night, altho we shall do our level best for this night. You can sleep in the bed in the little room occupied by my two sons. In this country, my dear Jacob, everybody who has no money works, — yes, and works hard. Take me for example I learned the trade of presser, and earn seven dollars a week, and some days I work fourteen and fifteen hours. My two sons go to school and after school-hours they sell newspapers. Sometimes they both earn four to five dollars a week and some weeks less. Even my wife takes in work, such as knitting or embroidery, and at the end of the week she too has earned two or three dollars. And from the money all of us earn, we scarcely live, but we do the best we can. Therefore, judge for yourself whether it would be possible for us to render you the slightest assistance. Take my advice, first, find some kind, any kind of work, enough to pay for your room and board and as much more for other things as possible. While working go to a night school and study the subjects in which you would be required to pass an examination before you would be enrolled in a University, ~~and~~ If your work will permit you to save a few dollars every month, and if after you ~~will~~ have saved a few hundred

dollars, you could then enter a University. ~~and~~ After entering a University, whenever there are not classes, you could also do some sort of work and earn money for your tuition, books, and other necessaries. Many a man in this country has made himself, so to speak. That is to say they worked hard in order to earn money, and when not working they studied. Even a boy who sells newspapers, such work as my two boys do, can become ~~even~~ the President of the United States, I understand from some native born Americans that one of the presidents of this great country was a simple tailor when he was elected to that exalted position, or shortly before. Yes Jacob, the possibilities are unlimited in this country for everyone who works and has ambition. And now being rather late, let us go to bed. I have to be at work at seven o'clock in the morning. The older of my two sons, who is only fifteen years of age, has to be on the job at three o'clock in the morning. After showing Jacob the place where he was to sleep that night, they separated. There is no question but that anyone who is a member of the Sephardim class knows not only the sayings and the wisdom of the ancients especially as thy are narated in the Thora, or Bible, together with its Hebrew commentators, but also knows they ways of human beings. Therefore, altho Jacob never thought about the conditions in the United States, being so young, yet he understood all that the old man had told him. Consequently, it behooved him to think out plans for his future. The day after his arrival, the first thing on his program was to find a place ~~where he could~~ to live, and board, and after some effort he found one with a family whose older members, that is, the man and his wife, were also

Sephardic class, but their children, three sons and two daughters, were all born in this country. In the ~~1900ths~~ room and board in New York, especially on the East Side, could be had for as little as 2.50 weekly and up. Jacob still having some funds, secured a place where they charged him five dollars per week. As soon as he was introduced to the members of that family, they all liked him and ~~all of them~~ vied with one another to make him comfortable. Among the three sons there was one who had graduated from Columbia University, and of course, he was somewhat better acquainted with life and conditions than anyone of the others; therefore Jacob being somewhat a philosopher himself, sought the companionship and eventually attached himself to the university graduate. What troubled Jacob was ~~the~~ sort of work he should do in order to earn some money. One evening after he and the college graduate got through debating the merits ~~and or demerits~~ of the Theory of Evolution, the latter said to the former "Jacob do not look for a job. Instead, I shall secure pupils ~~for you~~ whom you ~~should~~ teach French or German, and you will earn more money in this way than from any job you might secure. And besides it would be, I am sure, more to your liking". Jacob thanked his friend for the suggestion and promised to do his very best by his pupils.

Shortly thereafter Jacob had more students, most of them from Columbia University, than he could tutor. However, he gave lessons day and night, and in about six months he had saved up about four hundred dollars. In the meantime, he studied the subjects which were [illegible]

required by the Regents of Columbia University prior to ~~curriculum~~ entitling one for admission. In due time he passed the examination and matriculated. Jacob studied assiduously, and also tutored colleagues with whom he was a favorite, because he was the most brilliant student in all classes. ~~But~~ Shortly before he was entitled to enroll in the engineering department, and without any explanation to anyone, not a word even to his chum with whose family he resided ~~from time to time of arrival to this country until he said good-bye to all of its various members~~, he left New York for California. Shortly after arriving in San Francisco he matriculated at the University of California in the department of Mining Engineering In his heart, and also secretly in his mind, Jacob had the lust for Gold. He had heard from many people while in New York and also read in various periodicals, that California was the"Golden State". Ofcourse, to Jacob, like to so many others, the words "Golden State", meant a state full of Gold. Most people had never seen or heard of the Golden Poppy; therefore, to the "Golden State" people by the thousands went ~~to California~~ beginning from the year 1849 until the present day. However, Jacob at last was in San Francisco, and instead of picking up gold from the streets, he had to work for a livelihood Tutoring being his favorite way of earning a livelihood, he began to advertise in the newspapers for pupils, and eventually his earnings were sufficient to keep him a live, so to speak. He attended all the classes, at the University, but from time to he dropped them. Being absent from San Francisco for weeks ~~part~~ a time, one of his more intimate acquaintances asked him where

he had philandered, and his answer was:"I went to examine a Gold mine". Eventually he became intimate with two men of his own native country, one was a poet and the other a lawyer and the three used to meet daily for either a meal or only discussions.

~~Tempus fugit!~~ For years the three idealists, that is to say, Jacob, the would-be mining engineer, the poet and the lawyer, came together daily and the latter two were continually nagging the former to tell them when he hoped to graduate as a full-fledged mining engineer, ~~and~~ his invariable reply was "some day". Well, about twenty years have already elapsed since Jacob matriculated in the mining engineering department of the University of California, but both the poet and lawyer, his former best friends, have yet to hear that he had already graduated. The fact is that Jacob never did graduate either as a mining engineer or anything else; nevertheless, whenever he meets the lawyer (the poet and Jacob fell apart about ten years ago, for reasons which the lawyer neither inquired ~~of either~~ , nor was he told), he confides to him that he is continually busy examining Gold Mines. How Jacob manages to live puzzles the poet and the lawyer , but, it can be truthfully said that half of the people in the world do not know how the other half lives. ~~The writer of this sketch is in no position to say to which half Jacob belongs. Chacun a son goût.~~

Gertrude L.Willett
[illegible] Divisadero

L 470

EDE, D---
Spanish-Jew, from

PANAMA, R.P.

ENTIRE FAMILY OF SPANISH JEWS
EMEGRATE TO SAN FRANCISCO.

Several families of Spanish Jews, all related ~~located~~ settled in Panama, republic of Panama, years ago. One family consisting of the father and mother, with six children planned to leave Panama for America. The oldest daughter decided to marry and stay in Panama, which she did. The family came ~~up~~ on, deciding on San Franciscomas their future home. The children ranged in age from eight or ten to eighteen years of age. They were not without funds, but came fortified with money for a home and to start in business.

Wasting illness overtook the father. They had purchased a home somewhere over Bush-Post- Divisadero way and started the younger children in school. Very soon the oldest daughter married and went away to New York to live.

"Then," related Miss D---" my mother had a most difficult time. The children were all too young to be of much help to her. My father finally died, ~~xxxxxx~~ His care, living expenses and his burial took most of the ready money.

"We had our home, but six mouths to feed, and clothing, etc, cost a lot of money. Finally, we had nothing but our home. My mother still had a little income from Panama, a third interest which with frugal management kept us going until we all could learn some English in school.

"When my older brothers had achieved some advancement in speaking English ~~so they could work~~, they went out for work and found employment, finally.

"Mother kept us younger children in school as long as she could, then had ~~xxxxxxxx~~ me take a business course in typewriting and shorthand, since I was next oldest to the two boys. My younger sister, Ray, was musical and my mother managed music lessons for her. In fact, my Mother herself had been an acomplished musician before we came to America and she had so much work in the home to take up her time.

" Ray finally became far enough advanced to teach children and made some income that way.

"After completing my course I secured a position and all working we managed very well.

"Later I tired of office inside work and ~~worked~~ tried diligently to change my work. I finally left my office position, taking up in its place soliciting of advertising for a Jewish publication of excellent standing.

"But before I did this, my mother passed away. The boys had meanwhile married, one going to Oakland to live in Piedmont, the other taking a residential home in San Francisco.

"We have always been a close family and the boys have always stood by for Ray and myself, to assist us if ~~needed.~~ necessary. After the home was broken up I lived around in hotels until our property in Panama began to decline in ~~producing~~ its income. I borrowed money at the bank and took a trip down by boat to see what could be done to restore its earning power.

" The trip to Panama is delightful via boat of course. I had to invest quite a little in thin clothing

suitable and comfortable for the tropics. You know Panama is close the Equator."

"I have an aunt there with numerous cousins also the husband and children, ~~myx~~ of my sister, who married when the family came north to San Francisco. She had since passed away. They all made my stay most pleasant and I had a most enjoyable trip ~~as well as~~ looked after the business.

"I found the property badly in need of repairs and partly empty. My sister's children in Panama who with my sister Ray share ~~xxxxx~~ third interest belong to a very rich family hence what this produces is not so important to them as to my sister and I who have less.

"I arranged for some repairs, and general condition ing, and where we had been having almost nothing, I got the place going to make enough that after agent's commissions were deducted we all had round $90 per month.

"Thus I felt that my trip was well worth while.

"In the meantime, and before I went south I had become interested in the study of psychology in a ~~xxxxxxxxxx~~ constructive way. I was seeking some way to help myself scientifically. I attended all lectures offering light or helpfulness, particularly those having set groups of lessons.

"I freely purchased enlightening books sold by ~~thes~~ these courses. It was through this study I was able to learn to control quite a quick and violent temper, so generally make myself more attractive to others so I could make and hold friends.

"It was through systematic uplift thought and what I learned in this way that harmony came into my ~~tastes~~ in every way. I learned to choose more suitable colorings, to uplift myself in every way. Also this ~~teachings and~~ efforts I made along designated lines of study finally proved means of providing away out of stenographic work with its steady confinement indoors.

"This I felt was quite a step to accomplish in a few years time after I had tried so long before to seek different employment. I still attended Jewish synagogues the religion I promised my mother I would always keep.

"I had always wanted to go abroad. Costs and loss of time working prevented any definate steps in planning until I ~~xx~~ worked out an idea I thought was quite good.

"New York offers so much in the way of entertainment, education and culture that I decided with my income now established at $90 I could easily secure letters to Jewish organizations in New York, and one to a publication like the one in San Francisco for which I had worked a year or more in the advertising department.

"I could go, and secure a job, meanwhile improving myself and enjoying new environment for a year. Then I planned to go on abroad, probably to Paris and maybe even secure some position there if I did not feel like being idle.

"In New York I had a sister, married and with grown children, ~~making a~~ This made a number of families all of ~~which~~ who

"It was through my reading which thought and what I learned in this way that learning came into my life in every way. I learned to choose some suitable occupation, to guide myself in every way. Also this teaching and all I made about developed lines of study finally became of revealing, many out of chronologic was with the study available in future.

"While I felt was quite a step to accomplish in a few years time after I had tried so hard before to avoid unemployment. I still attribute mental regulation the religion I practiced by nothing I was in Jesus Christ.

"I had always mental study, science and laws of life working, increased by intimate study in practicing until I had worked out an idea I thought was quite good.

"Now I am about to work in this way of correlation, education and nature work I worked with my lower mental faculties at 50; I could easily answer questions on occupations in New York, and was to a additional life the one in Ten Commandments for which I had worked more or more in this advanced development.

"I would go, and secure a job, concentrate in having myself and my plan new environment for a year. Then I planned to go on abroad, probably to Paris and Japan, and secure some position there if I did not find it in Paris and Italy.

"In New York I have a sister, married and with [illegible], with a number of [illegible] of [illegible]

would be interested in giving me a good time, I would not feel alone at all. In fact, when I wrote the plan to my aunt, I was urged to come directly to her home for an indefinate stay while I visited awhile and decided where I wanted to live later and what I would be able to do in work.

"I secured my business letters of introduction, provided a suitable wardrobe for traveling and the coming season so not to be bothered shopping for a while, closed up my affairs in San Francisco and off I went to New York.

"I was in New York several years instead of one. I secured a job in soliciting, but not without great difficulty. ~~They~~ I found every prospect combed with a fine tooth comb in New York. It was most difficult. My living had jumped so much over San Francisco costs.

I always had a room and private bath in a fashionable hotel and ate my meals in good places in San Francisco. In New York, economize as I would, it cost nearly twice as much even curbing my tastes. Then too if I could have averaged my New York commissions to what I made in San Francisco, or even near what the property provided, I could have lived ~~xxx~~ and had a nice time.

"There was the sightseeing I had planned; ~~x~~ finer movies and theaters I wanted to familiarize myself with all of them. It just couldn't be done.

"One day some people I knew had to leave New York. They had a large studio room, bath and cabinet-like kitchen made from a pantry, in an older house, for which they paid $40 per month. There was steam heat of

course, sun, good outlook and altogether very comfortable convenient for me, and most attractive inthat they had carefully selected their furnishings. ~~which they owned.~~

"I was able to take the place, and buy out their furnishings at a favorable figure, so I did, having the money in reserve. I liked the studio very much, and kept it until something happened which made drastic changes in my affairs.

"At no time did Paris appear any closer than when I was across the continent in San Francisco. Work became more and more difficult, registering less and less.

"When the depression settled down on New York - as well as other places, - I worked harder and harder with less and less results. Then the income began to lag from my property in Panama.

"I found myself wondering what I would use for money, what I could eat for food, until when there was over $1000 over due in rents, Fate gave me a swift kick bag and baggage out of New York, on a boat for Panama.

"Here I stay put, until things have become a lot better than they look today. I am comfortable and agreeably located, and Panam is not so bad when one has many friends and relatives always at hand.

"Within six weeks I had collected all that back rent, - my relatives asked how I did it - since they could not or did not. And I am staying close my source of income today. I have learned that you must take care of your own things, if you would have them properly cared for also you must be near them.

"I have a lovely studio here, large and airy, with two balconettes, offering a beautiful marine view, with a patio, everything very ~~atmospheric and~~ beautiful. The wind blows terribly from Panama Bay at times. We wear thin clothes with the ~~thxxxxx~~ thermometer hovering round 80' most of the time. At night one can use a half blanket most of ~~xxx~~ the time, ~~nice cool nights to sleep well.~~

"Panama Republic is not a manufacturing center but merely an importing ~~xxxxxxxx~~ center, hence unemployment is not noticeable to any great extent. It is almost entirely dependent on the United States for butter, canned goods, potatoes, much of its fresh fruits, radios, stoves, automobiles etc.

"Panama has about 60,000 population, with a central post office and boxes. You have to go after your mail and ~~carry~~ down to this office ~~and~~ drop letters. After living in New York it was something of a shock to me to thus have to wait on myself. But there are advantages in shifting to a smalll town andknowing everybody.

"Now down in Panama I have a radio and listen every night to New York programs, because here we operate on Eastern Standard time which is O K for the radio.

"Also we get all the broadcasts from ~~xxxxxxxxx~~ Central American Republics and some South American stations.

"Europe is off my calendar for some time to come.

"I shall be back in San Francisco later, but the time is most indefinate at present. I have to watch the property in times such as we are experiencing now.

"I have a lovely studio here, large and airy, with two balconettes, offering a beautiful marine view, with a radio, everything very atmospheric and beautiful. The wind blows tearfully from Peru a lot at times. I wear thin clothes with the thermometer showing 80-ish, round 90 most of the time. At night one can use a light blanket most of the time, the cool night is always well.

"Peru's humidity is not a manifestation, owing but

is not noticeable to any great extent. It is almost entirely lessened on the Pacific Coast for hunter, camera guide, photoman, much of the fresh fish, vegetables, at even, automobiles etc.

"Peru has about 60,000 population, with a central post office and buses. You have to go after your mail and carry down to this office all day Saturday. After living in New York it was amusing at a rush time to find have to wait on myself. But there are advantages in shifting to a small town atmosphere.

"Now down in Peru I have a radio and listen every night to New York programme, because here we operate on Eastern Standard time which is 5 h for the radio.

"Also we get all the broadcasts from Washington

[illegible]

Everyone is off by ourselves for some time to come.

"I shall be back in New Orleans later, but the time is most indefinite at present. I have to watch the property in Lima and so we are [illegible] now.

I was born in 1880, in Russia in a big city named Tomsk, which is located in the western part of Siberia. My parents ~~lived in the~~ were Russian-Jewish people. At that time they had a mechanical shop.

I have three sisters older than I and four brothers and one sister younger than I. My parents and all my sisters and brothers, at the present time are living in the capital city of Siberia ~~named~~ Irkutsk.

I completed my education in the same city in a Russian high school. Being 17 years old, I met a young Jewish boy and married him.

II

~~He was a Merchant~~ My Husband was a merchant.

At first we lived in Jaffa, but in 1912 left this city for China and settled in Shanghai. ~~Here we have~~

In 1922 my husband died. At that time I had two daughters. Haida and Freda and a son - Abram. After the death of my husband the widow, I had hardly any money, and therefore I was obliged to do something to make my living. So I bought a small rooming house and became a business woman. For the first time it was very hard for me, but by little and little I came to know this business and started to make a pretty good income.

By working this business I could raise my dear children and educate them. My eldest daughter Hauda completed her education in high school and my son Abram in commercial school. My youngest daughter Freda, at that time was my seen and could not attend school. She completed her education later in St Francesco's high school.

In 1927 all my children and I went to S. Francesco. Here I bought a boarding house and kept it until 1931. Meanwhile my children started to help me. They got pretty good jobs: Hauda as a saleslady and Abram as a salesman. Freda did not get well until 1932. Afterwards she got a

good job as salesLady in The 5 to
and 15 cent Store.

In 1931 Haida married an American
boy. Abram married an American
girl last year. Haida was not
happy with her husband and de=
parted him Ten months ago.
At present time all my children and
my daughter in law live with me.
We have a nicely furnished flat
and getting along fine.
We all are working. I as housekeeper.
At present time Haida is 26
Abram 25 and Tida 23 years old.
I am 44. If I would meet a good
man, Jewish or not, there is no
difference, I should marry him

I

To my future life I look with great hope because my children love and esteem me. I hope that pretty soon depression will be all over and of memes — again will have prosperity

Upon service

Infantry Regiment of Prussia

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Mr. Isidore B. was born in Hungary some sixty odd years ago, the only child of a Jewish tailor. The son's education was left entirely in the hands of the local Rabbi who held classes daily in the synagogue.

After learning his father's trade, Mr. B. left the home of his parents at the age of ninteen to find a locality for himself. His wanderings took him far and wide, and his character being somewhat enterprising, he tried his hand at various pursuits. Thus in Bucharest he engaged in the manufacture of soap for a few years. In this city he married the daughter of a wealthy merchant in hides, believing, doubtless, that material wealth would enhance the conjugal couch. Tiring of the soap business, Mr. B. next went to Palestine where for a short period he lived as a farmer. H ere, shortly after the arrival of his wife and young daughter, he contracted malaria and was forced to leave, weak from the ravages of his disease and depressed by a bad sale of his land. In Constantinople, his next camping station, he opened a general merchandise store, financed by his father-in-law. Inasmuch as business was poor in this locality Mr. B. did not stay here very long but removed himself and family to Algiers by sail boat. A fierce storm arose while they were at sea and Mr. B., who was on deck when the squall descended without a moment's warning, came mighty close to being swept overboard by a great wave of water. The onrush of water , fortunately, swept him against a stanchion to which, being a sensible man, he clung desperately. He was still there the next morning when some sailors, crawling over the heaving deck, discovered him and helped him to safety.

Safely landed in Algiers, Mr. B. plied his trade of tailor with some success. A daughter and son were born to him in this place.

When she received the news that her mother had fallen seriously ill, Mrs. B. insisted unceasingly that they return to Bucharest. Mr. B. gave in, unwillingly, to her pleas and moved once more. In Bucharest he joined his father-in-law in the hide business but during the course of the next seven years numerous conflicts as to the proper manner of handling the business arose. Mr. B. finally withdrew. This time he joined a party of Jews who were emigrating to America. Mr. B. was nearly forty years old at this time. Again he left his family behind--his wife, two daughters and two sons.

The trip across the Atlantic was uneventful. In New York, Mr. B. was unable to open a shop of his own and worked for three years in a sweat shop. At the end of this period he was able to send for his wife and children. A few weeks after they arrived, the World War broke out. The eldest daughter married a man who operated a hat and cap factory. When they moved to Omaha, Nebraska, two years later the parents followed, receiving word that business chances were favorable here. In Omaha, the other daughter married a man in the real estate business, ~~where she now lives.~~

Mr. B. lived for fourteen years in Omaha. Following the advice of his second son-in-law, the real estate dealer, he made some profitable investments in property, at one time owning a grocery store and a hotel. The former was managed by his wife, while he himself took charge of the hotel. In 1930 he suffered some serious financial reverses, due to the rapid sinking in value of all real estate property. These reverses affected his health adversely, and he decided to come to California for his health, as well as to make a fresh start.

His two sons, one of whom had been in the army but had not gone overseas, were both married and living with their wives in New York. The eldest son was a salesman in a clothes shop. The younger drove a laundry wagon.

In California his health improved to some extent, but his fortune did not mend itself a particle. Instead, the latter declined more and more until, within one year it expired altogether. Since that time Mr. B. and his wife have lived in a small apartment and have managed, with utmost frugality, to stretch out the small subsidies made by their children.

One day is very much like another for Mr. B. In his slippers, he pads over to the chain store to make his grocery purchases. Mrs. B. prepares their meals on a two-plate gas range. When he is not reading aloud to Mrs. B. some story from the "Vorwartz"(usually a sentimental piece of fiction), Mr. B. pores earnestly over the Talmud, smoothing a gray untrimmed beard with one hand. Among the Jews Mr. B. is respected as a pious and learned student of the Holy Writ.

As to the affairs of the world, Mr. B. dismisses them as too unworthily corrupt for a religious mind to consider. The enormous amount of disease, thievery and downright

depravity which flourishes openly in every corner of the world is symptomatic of man's moral decay, and is but the prelude for another wrathful descent of God upon the earth. When that day comes (Mr. B. expects to see it any time now) great will be the regret of the many Jews who have forsaken the law of Moses.

Claude S. Hull
11-18-36
Edit--Holland
11-20-36

RACIAL MINORITIES SURVEY - SEMITIC

Elias Ghouri, of Semitic origin, was born in Jerusalem, Palestine, in 1900. He was the son of Saliba Ghouri and Rehanah Ghouri who had a family of nine children. The elder Ghouri was in the business of importing coke-bricks which were sold for fuel. The product came from France. Conducting this successful business, the father and family were socially rated as what was known in Palestine as "first class". The mother's time was devoted to the rearing of her family. Elias Ghouri said his mother had a big job, especially because the family occupied a five-story home consisting of fourteen rooms. This building, like most of the buildings there, was constructed of gray quartz-granite. Some of the rooms in this home were large enough to accommodate a family of ten persons, Ghouri stated. Coal oil was burned in lamps for lighting. This oil had to be imported and sometimes was mixed with the native olive oil. Many farmers, and all the churches, burned nothing else but olive oil, said Ghouri. In speaking of coal oil, Mr. Ghouri stated that Palestine had rich oil deposits, but under Turkish rule, it was not permitted to be produced. These riches remained untouched mostly because of political reasons, said Ghouri. Other nations desired this product, so Turkey would not reveal the extent of these riches.

The home life of Ghouri in childhood was devoted mostly to things educational. At night, however, the mother sang

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cradle songs to the children, told them fairy stories, and sometimes related stories which frightened them. These latter stories, said Ghouri, were told for the moral effect. All children in Palestine were taught constantly to avoid crime. During his residence there, he never heard of a murder being committed in Jerusalem. Few people were in jail. The only offenders he knew of were a few persons being locked-up for purposely avoiding payment of taxes.

Young Ghouri played with other children sometimes on the streets, and frequently on the school grounds where they had one of the teachers to supervise them. Foot-racing and baseball were the most common of their sports. In playing their baseball, if a batter scored a home-run hit and the ball chanced to be lost, the batter could keep running the four bases, and keep scoring runs until the ball was found. The girls, however, whether playing on the streets or visiting parks, were always accompanied by one of the parents. This was a rigid custom. The girls played games and sang native songs during their gathering. Both parents usually attended the park gatherings and made the occasion one for the family recreation.

Ghouri remembers his father as a man devoted to his children and one who would make any sacrifice for his family. The elder Ghouri desired to educate the children. Young Ghouri, like many native children, was educated mainly in foreign languages. Before entering school, young Elias

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Ghouri was taught the Russian language by an older sister. He entered school when he was five years of age. Finishing an elementary course, he then went through a course of study similar to that of the American high school. However, mathematics, history, and languages were his important studies. He went to school for nine years, and finished at the age between thirteen and fourteen years. During this schooling he studied thirteen languages, devoting about twelve hours a day for five days and one-half day on Saturday.

All schools in Jerusalem were private ones. Ghouri attended the St. De Metri School which was originally founded by the Greek Orthodox Church. This school was a large stone building and had an attendance of about 2,000 students. With spacious grounds, it compared somewhat with the American universities in size. Mr. Ghouri says their school songs consisted only of religious hymns. He was taught and believed in the Catholic religion. Many facts of their own country were kept from all students. Geography of other countries was studied. He does not recall of hearing of a national hero. No publicity was given to any person who might have done something outstanding.

Only rarely, did Jerusalem have a circus or carnival. Holidays, though, were many, and had they all been observed few days of the year would have been devoted to business or work. All the holidays there were religious ones. The outstanding holidays recalled by Ghouri, were Christmas,

Easter, Saint Elias, Day of Baptism, and Death of Virgin Mary. Christmas was observed for three days. Saint Elias was celebrated for one week. Death of Virgin Mary was observed for two weeks, and included a pilgrimage to Mt. Olive. These were Christian holidays. Mr. Ghouri, also, recalled the most important Mohammedan holidays. These were Ox of Mohammed, Pilgrimage to Mecca, and Pilgrimage of Moses. The population of Palestine then being about two-thirds Mohammedan, gave these people the greater number of holidays. Both Christian and Mohammedan holidays consisted, also, of parades comprising military officials and public officials. On most of these occasions festivals were held. These people, dressed in their native costumes of robes with the fez head-piece and wearing bright belts around the waist, presented spectacular scenes.

Another interesting celebration recalled by Ghouri was the wedding festivity. Ordinary folks getting married would celebrate the occasion with one night and one day of feasting, drinking, and making merry. All guests usually remained in the home of the married couple during these twenty-four hours. The wealthier class of people usually celebrated for one week. Always the guests remain in the home of the wedded folks during the entire celebration. In his native country, says Ghouri, the newly married people never indulge in travel during the honeymoon. Births, he said, were so numerous and commonplace that little attention

was paid to the event.

The adults of his time usually found recreation in dancing. Another favorite pastime of the grown-ups, he said, was to listen to public readers of history. These readers of history always held forth in some restaurant where the older folks would congregate to listen to his readings. Each guest would pay the entertainer about the equivalent of two cents in American money. These were about the only forms of entertainment that the city afforded. There were no public libraries or art galleries. The various churches, only, had displays of works of art. All adults and children of his country, being devoted members of their church, had frequent opportunity to view the finest works of art that the community afforded.

At the age of fourteen years young Ghouri finished the desired courses at school. At this time he heard stories of wonderful opportunities in the United States to make money. "Because of these stories," he said, "I thought I could get rich in a hurry in America."

Manufacturers in the United States at this time, he said, were inducing foreigners to come to America, and transportation was very cheap. His desire to come here gradually increased. He wanted to get some of the wealth that was here. That was his sole object. "For twenty-four dollars," he said, "he could go to New York and soon get rich." And filled with these thoughts, he made arrangements to leave his

native land. Youthful marriages being customary, young Ghouri married a native girl. Almost immediately he sailed for America, leaving his bride at home.

Ghouri was fourteen years of age when he landed in New York. He had sufficient money to enable him to live and look around a little. Hearing stories of work in Ohio, he went there. He discovered that men worked hard and received little money for their labor. He was discouraged during his first week in the United States. The weather was cold and depressed him. Soon he longed for his native country. His desire to return was so great that he wrote to his consul and told of his intention to return to Palestine. The official, though, urged him to stay here for a year and then decide. Ghouri took this advice.

At this time he heard stories of great opportunities in Detroit, Michigan. Having some money left, he went to that city. Here he got a job in a restaurant where he washed dishes for a few months. He told his father of his intentions to remain in America. He told his parent, also, that many people in Detroit were making lots of money. As a result, the father sent eighteen hundred dollars to young Ghouri.

"Things were booming in Detroit in 1900," said Ghouri. "I looked around to invest my money." And very soon he found a small space in a building which was suitable for a restaurant. He contacted the owner of the property and

secured a lease for several years on the desired space. Ghouri, of course, at the age of fourteen years, had no business experience. Someone had suggested the lease to him, but he really did not know what it meant. For some reason, the property owner had taken a liking to him and granted his request.

Having seen a "self-help" restaurant, which was little known then, Ghouri managed to open one, he said. He didn't know whether or not he would have been successful because after two month's operation some large business concern wanted his space and gave Ghouri $12,000 for his lease.

Young Ghouri now believed that America truly was a land of opportunity. He proceeded to travel, celebrate, and gamble. In seven month's time, his new-found wealth was gone. He didn't mind the loss, he said, and felt certain he would again make some "easy" money. Still filled with hope, he obtained a job in a restaurant where he washed dishes during a year's time. Drifting around the country, doing odd jobs, he finally returned to New York City where he became a salesman of imported rugs. During this time he had filed his first citizenship papers to become an American.

In 1917 he enlisted in the United States Army and was sent to Camp Gordon, Georgia, for training. In a short time his regiment of infantry was sent over-seas. Before seven months passed, he was severely wounded in battle, and was returned here as an invalid. In due time he was sent to the

soldier's home at Sawtelle, California. After a few years passed he partially regained his health.

Ghouri's wife now had come to America to join her husband. Though partially crippled in the legs, Ghouri for several years has been able to help toward the support of his family which now includes two young daughters who attend public school in Los Angeles. With the aid of a walking-cane, he is able to solicit buyers for imported rugs throughout Los Angeles. With fair returns from this business and receiving a small compensation from the United States Government, Mr. Ghouri is able to provide a living for his family. His two daughters are being educated like ordinary American children. They have studied no foreign language and never read their parents' native literature. They are interested always in tales of Palestine told to them by their father and mother.

The family of Mr. Ghouri are members of the Catholic church and observe all religious holidays. Native customs and holidays are now but a memory to Ghouri and his wife. They often have a longing, though, for the land of their birth. Mr. Ghouri often reads history and literature of his birthplace. He never has been a member of any fraternal organization. His main hopes now, are to be able to rear his children and to educate them. His outside interests are solely in his association with his religious activities.

Ghouri's early dream of getting great wealth in America

has vanished. He now finds this country to be a land of great effort and lots of hard work. If his physical and financial condition permitted, he says, he now would prefer to return to his native land. He would like to spend the remainder of his life in Palestine. He has a great desire to be with some brothers and sisters still living there. He prefers the quiet life and the climate of Jerusalem. Even if he were physically fit, he says, he would still have the longing for Palestine where there is less work and worry and more real pleasure than is found in America.

not corrected

Antoinette Jackson
3976 words

SAN FRANCISCO MEN WHO HAVE ENDURED PERSECUTION
FOR FAITH AND RACE IN THEIR NATIVE LAND

No one can appreciate fully what light means until he has been blind. No one can understand to the full the mystery of music until he has been deaf, and by the same law it may be said that Americans can have no appreciation of what liberty means to those released from bondage.

Americans have grown up with it; they have always known it; it is as much a matter of course with them as light and sound. Only now and then when news of persecution comes from Rumania, Germania, or other European parts, do they appreciate how free they are, how small their burdens are compared with those borne by some of their fellow men in foreign countries, where might makes right.

I have made the acquaintance of some people in San Francisco, who can and do appreciate the light, because they have lived in darkness; they love liberty, because they have been oppressed and enslaved.

They are Rumania, German, Russian Jews, as well as Armenians, who have felt the strong and ruthless hand of persecution.

The tales here told are only a few picked out at random. Those who have suffered most heavily by such persecutions are not telling many tales. They have passed all talebearing in this world. Of the rest, those who have survived, there is not one but has his story to tell of bitter, hate breeding tyranny. Some of the older generation who came here can tell of experiences which would drive an American to madness or to murder. The following is a brief description of what Mr. Samuel Ghinsberg narrated to me.

LED A JEWISH EXODUS

Samuel Ghinsberg of 233-20th Avenue, a well educated Rumanian Jew led an exodus of Jews out of Rumania in 1895. They started for the United States in order to get away from continuous persecution at home.

"Rumania", he explained, "was a little country about seventy-five miles square, with a population of 5,500,000; of her people 250,000 were Jews, or one Jew to every twenty Gentiles. That was the relative condition in 1895.

"He lived in Berlad, a commercial city of about 40,000 population having only about 1,000 Jews.

"Persecution of Jews in Rumania had been so common and so long

continued that people considered it a normal condition. In 1886, a large number of Jews near his home, were taken out into the Danube in boats and drowned, and only ten or twelve of the bodies were recovered. In 1887 and 1889 there were repeated massacres of Jews in the cities of Bucharest, Galatz, and Berlad. Personally he was not so much in danger, because he was attending the academy and associating with Gentiles. The conditions were never so bad in Berlad as in the larger cities, where the Jews were most numerous.

"But these atrocities have been going on for years, and years. It is only when the western civilized world hears of them, that there is amazement. To Americans they seem like the horrors of the Middle Ages.

"In his home town of Berlad, he has seen old Jews seized by the beards in the streets and thrown to the ground, and their money taken from them. In one of the street attacks of that kind, three Jews were killed. Jewish girls were never safe in the streets by day, except in the busiest thoroughfares, like (here) Market and Kearney Streets. Jewish women were hurled down by the hair of their heads. Such indignities were so common, day by day, that they were the normal thing.

"While his people have lost more than they ever made in that country, poverty was not the principal cause for the Jews wishing to leave Rumania, but the long-continued and terrible persecutions. The Government made very restrictive laws against the Jews in Rumania. The Jews were and are debarred from almost every higher occupation, except the profession of medicine, and even the doctors are hampered

in the larger cities. The Jews were barred from journalism, from the writing of poetry, from literature, and as punishment for disregarding this law were expelled from the country.

"He realized that there was no chance for the Jews in Rumania, therefore in February of 1895 he convoked the Jews of Berlad to a great mass meeting, and made them a proposition to quit Rumania. They had no financial means of leaving. He proposed that they walk. So it was agreed that about 126 should depart with him. He feared to start with a greater number, as it was in the nature of an experiment.

"They walked about 1200 miles, crossing the little neighboring Austria province into Gallicia. There they were forbidden to proceed farther because of an Austrian law, requiring that each person should have so much money. So he went personally to Vienna and interviewed several members of the congress, who helped him raise from wealthy Jews, interested in the Zionist movement the sum of 20,000 Gulden (at that time about $8000.) In one of my previous discriptions I mentioned the fact of how Baron de Hirsh assisted them. With that amount they pushed on through Germany to Hamburg, and there took ship for New York. That initial emigration was watched carefully at home, and its success led to the exodus within the next month of 30,000 Jews from Rumania all walking out and crossing Europe on foot to the Atlantic seacoast.

LOST ALL HIS KIN

There are not many Macedonians in San Francisco, but most all of those residing here have gone through the mill in that world's center of persecution. For instance, there is Ivan Kurpacheff. He lost every relative he had in the world in the fierce massacre that followed the liberation of Bulgaria. Pointing to a very old map of Bulgaria and Macedonia, he said:

"Here, at Bana, is where my father died. He froze to death after they had burned our village. Here is where my mother starved to death. She was carrying me at that time and I was only 3 years old. After she died my brother took me and carried me into Bulgaria. The town was crowded where we went, so we had to flee from that place to escape the Turks. Over the border my brother starved and died. Some one picked me up in the streets and cared for me until I could work for my own living. All my relatives died. The uncles, aunts, and cousins were all killed or starved to death as the result of the domination of the Turks, and I have not a relative left in the whole world. I never went back to Macedonia. I stayed in Bulgaria until I came to this country, and I will never go back.

THE CONSTANTINOPLE MASSACRE

Michram Courian, one of San Francisco's well known Armenians residents, who is now an American citizen and who conducts an

Oriental store has in common with thousands of other Armenians in the country suffered at the hands of the Turkish race and of the Sultan. This story is summed up in the following significant statement.

"My brother, who is now in New York, and who, in leaving the empire, had to leave behind him all of his properties and his business", said Mihram," was an eye witness to much of the awful slaughter of Armenians in Constantinople. Many of my school friends and business acquaintances were killed. On the first day of the general massacres, my brother was walking in the street with a friend, who was a Greek, when he saw bands of Turks running and carrying clubs, swords, and firearms. They were in hot pursuit of defenseless countrymen of mine. He saw them struck down and cut to pieces and then thrown into wagons.

"He saw wagon-load after wagon-load of maimed and disfigured bodies dumped into carts and carried away, the wagons streaming blood after them just ast water drops from an ice wagon. It was as horrible a sight as one could imagine. My brother fortunately knew a little Greek, so talked with his friend in that language when he saw the bloodthirsty Turks about him. They did not suspect him for the time being and he managed to evade them. The next day however, it was necessary for him to again go forth into the streets, and he was discovered by Turks, who knew him to be an Armenian. They immediately started after him. It happened that we

were very friendly with the German Ambassador, and my brother ran to the door of the German Embassy. He went inside, and was saved in that manner. He took good care not to get into the streets again while the trouble lasted. He was as white as a sheet and nearly dead as the result of the awful things he had seen. Down near the quays he saw the dead and mutilated bodies kicked into the water and other sights which would have wrung the heart, it would seem, of a Nero. The Turks were absolutely deaf to entreaty when old men and women begged for mercy. As my brother and a friend ran into the German Embassy the crowd yelled after them "Kill them!" After the troubles had all subsided and the killing had stopped my brother decided that his life and liberty were sweeter to him than his land, property, and business, so he gave them all up to the Turks and came here to this country, the greatest and best on the face of the earth. I got my mother over here because I was an American citizen and it was arranged for me by the American Minister. She was nearly frightened to death and never fully recovered from the shock. After two years stay in this country she died.

A TURKISH ARMY CONTRACT

Ararat M. Voliot, an intelligent and well educated Armenian of good family and influential connections, left Turkey 34 years ago; and yet he is almost afraid to tell of what he endured and

saw in Turkey.

Voliot is a Christian, but he had influential family connections among the Moslems. This protected him through his youth from the usual hardships of his co-religionists. He was in the upholstery business, and was doing well.

Thirty-two years ago, he formed a partnership with a friend for the purpose of furnishing supplies to the Turkish Army. Both partners, Voliot says, were forced into the business; it was known that they had money, and the Turkish officers, by threats, even by force, made them set up contracts.

Scarcely was the business started when the officers began to complain of the quality of foodstuffs furnished. These complaints were made with a view to collecting bribes for silence. At one stage of the negotiations the officers openly offered to keep silence and see that the bills of the firm were paid if a certain lump sum were passed over. Rather than lose their money, the partners paid the bribe. The demands grew heavier, at the end of the year the firm was hopelessly in debt. Voliot's partner had lost nearly all his fortune of $50,000. This man was a lawyer, and he started suit against the officers to compel them to forward his bills to the Sultan, at the same time complaining to the Turkish treasury department. Although the complaints had no visible result, it was apparent from what developed later that they caused the bribe-taking officers some annoyance.

These same officers continued their protestations of friendship, and ended by inviting the partners to a dinner. Voliot did not attend.

His partner did. With him went a servant.

In the midst of the dinner, when all the guests were more or less flushed with wine, the host asked Voliot's partner to tear up his bills against the government. He refused. Nothing more was said, but as he stepped outside on his way home the unfortunate Christian was set upon by two hired ruffians. His servant started to his rescue, but was held back by the officers. Three days later the contractor's body was found slashed and mutilated after a truly Turkish fashion.

On the day before the body was found. Voliot's brother was shot in the back and fatally wounded by an unknown assailant. Voliot took the hint and left the country, but only after dodging two attempts at assassination. He had to leave behind him all his property.

Even now the fear of Turkey is upon him. It is awful to think of the past, he said. "I am happy, very happy to be in this wonderful country America."

SAW THE GREAT MASSACRE

Another Armenian refugee who has a tale to tell is Charshafjan Mardiros, who left his native land on account of the Turkish persecution of 1896. In Turkey he owned a dry goods business and two fine residences. Now he runs a small chop house on Fifth Street. There he was attended by servants. Here he is making coffee and cooking.

"I find it hard to describe all", he said in substance, for my heart aches talking about it, but will do the best I can. My father like my friend Voliot and his partner was an army contractor. He had a little better luck in getting his money from the Government, though, and always got something of what was due him, I was a clerk in a Turkish court before the massacre broke out in our city. In most of the courts, where the Armenian population was large, there were four Turkish to one Armenian among the Judges and clerks, so you can see how much show an Armenian had when he was summoned before a court on a trumped-up charge. Besides this I owned two houses, and a mercantile establishment from which I had a good income, so that it was known that I had considerable money.

"One morning, after the shops and business places had opened, the trouble broke out. Soldiers went into the business districts and the residence districts to kill the Armenians. You cannot imagine the awful scenes that followed. I met a body of armed Armenians who were prepared to resist the troops and joined them to assist in any way I could. While there were 20,000 Armenians in the city, the total population of which was 50,000 we were at a great disadvantage, as most of us were unarmed and we were taken unaware.

"That day was a reign of terror. Innocent children were spited on great spears in the presence of their mothers and held aloft in the air while other soldiers amused themselves by hacking off arms and legs and heads whenever they could reach the children with their swords. I saw a Turkish soldier walk up to a sweet looking young

Armenian woman, cut her head off with one blow of his sword, then slash her body all to pieces. After that the soldier killed all her children, wiped the blood form his sword with bits of clothing and then went on to the next house. Everything portable of value was taken from the houses as loot. There was no mercy, no quarter, no questions were asked, and no reasons were given for the killing.

"The ferocious cruelty of the average Turkish soldier when he is aroused against the Armenians is inconceivable. He stops at nothing. They take delight in seeing a victim writhe in agony. You may think these things are not as I tell them, but I tell you on my honor that they cannot be exaggerated, for there is no limit to which a Turkish fiend will not go when he is aroused. We fought them as best we could.

"Things were worse on the second day. Soldiers went about, all of them carrying oil. They would throw the oil over captives and set fire to them. I saw children thrown alive into holes and then covered over with earth while the Turks stood by laughing. The only crime of the children was that they were Armenians. Oil was thrown on buildings after they had been looted and the buildings were fired. They crucified a number of Armenians, but I saw only one instance of this. They went to an old man who was known to have considerable wealth and demanded that he give it up. He refused to do so and also refused to renounce the Christian religion. They promptly nailed him on a rough cross and fastened it on the front of his house. They left him under guard for several hours, and then returned and demanded his money. When he refused to comply they set fire to his house and within half an hour the flames had reached him and ended his sufferings.

It was terrible for three days and nights. No one was safe. We locked ourselves up in the strongest of our stone buildings and made the best fight we could. Finally I was captured on the street. I expected to be killed immediately, but they spared me for reasons of their own. I was thrown into prison. I knew that the only way to get out was to bribe the prison officials. It cost me $8,000, but I got out. I was then taken under the protection of the French consulate. The vice-consul was a friend of mine and he protected me until I could make arrangements to get out of the country, which took me two months and cost me $2,000 for passports.

The Armenians who had no money could not get away. To get passports it was necessary to pay enormous sums."

HIS PROPERTY CONFISCATED

Efin Schumulian was a Jewish commission merchant in Moscow, who was compelled to leave under the sweeping edict of Minister of the Interior Ignatiff, whose order cleared many Russian cities of the remnants of their Jewish population.

"My expulsion from the city of Moscow", said he, was in accordance with a Government edict driving out the remaining Jews. There were eighty-four states in Russia, and the Jews were permitted to live in but twenty-eight of them, ten were included in Poland and the other

eighteen were elsewhere. But Czar Alexander II permitted Jewish artisans to remain in many of the other states and issued papers to them. The 3rd of May, 1886, Minister Ignatiff issued an order for all Jews to leave the villages and country districts and to leave behind all their property. In all the big cities also, the Jews were deprived of their belongings. In four and a half months, I lost 50,000 rubles, which is practically $50,000.

KINDNESS COST MANY LIVES

"The 7th of June, 1884, a very dear friend of mine, Mr. D. living in the city of Nijni Novgorod, was massacred with seven of his companions during an outbreak of the Russian mob. The following was the cause, according to his statements:

Two little children were playing in the streets, and one bit of a child slipped or was pushed by his companion int a small puddle. It was a Gentile child. A Jew passing by helped the child to his feet and was brushing the mud from the little dress, when a Russian gentile came along and exclaimed: "What are you doing? Do you want to kill the child for a sacrifice at the feast of the Passover?"

"My God, man", replied the Jew, "can't you see I am just helping to clean his dress?" At that the gentile struck the Jew two hard blows in the face. The crowd came running. There were no explanations. None was asked. The vicious element was incensed. The mob rushed to the office of my friend Mr. Drizelman, who was with his

two relatives and five clerks. They cut his father's head off; the others they murdered with hatchets and they hurled my friend to the sidewalk below. He lingered in agony till the following day, when he died. He had lived in the same household with me for seventeen years. His widow sent me, as a little keepsake with his picture, a fragment of the Jewish commandments that had been torn into bits by the maddened mob.

"I left Moscow the 16th of September 1890, and came to New York. Then I went to Texas and finally came to San Francisco.

~~Datzkovsky, Leah~~ ~~Russia~~

1347

7. Miss Datzkovsky was born in the Ukraine in the city of Kiev. She came of middle class Jewish stock. She & her family remained in Kiev until 1918 when they had to flee the country & in order to escape the Pogroms.

When the Russian Revolution occurred counter-revolutionary forces under Denikin occupied the Ukraine & brought about the most terrible pogroms in the history of Russian Jewry. Jews were butchered with

unbelievable sadistic cruelty. "Human life meant nothing. The whites butchered right & left. With the aid of the Black Hundreds & the Cossacks the counter-revolutionists committed the most barbarous & inhuman persecution imaginable. Jews hid themselves like rats in dark cellars & in the forests. Later, when the Bolsheviks were victorious anti-semitism and pogroms were stamped out with the white & degenerate aristocracy.

Miss Datzkovsky related "the horrifying experiences of her family during these

pogroms. She told how the men of her family were butchered. Only her father ~~was~~ escaped on account of his non-semitic features. He escaped into the nearby forest and stayed there until his wife (T) two daughters found him (T) fled across the border.

The family ~~immediately~~ immediately went to Palestine. There, the father who was an engineer, began to supervise the building of roads in Siberia. Her mother, one of the few women allowed to attend the medical school at Kiev, became a physician

in Tel Aviv & worked in the clinic's & hospital.

Miss Datzkovsky attended the High School in Tel Aviv & after graduation went to work ~~in the~~ on one of the communal colonies. Here she met Mr. Boltzman ~~(whose story we have given in the previous report)~~ & they were married. After spending 3 yrs in collectives ~~with Mr. Boltzman~~ the couple returned to Jerusalem for one year. Here Miss Ratzkovsky also attended the University of Jerusalem where she studied the natural

sciences.

Miss Ratzkovsky is now at the University of California with Mr. Boltzman. She is studying Homology. When she & Mr. Boltzman finish their courses they plan to return to one of the collectives in Palestine.

LEON DYER

Born at Alzey, Germany, in 1807, died in Louisville, Kentucky, in 1883.

Dyer was brought to the United States by his parents at an early age. In Baltimore, Md., where the family settled, he worked for a number of years in his father's packing house, the first plant of its kind in the United States. Young Dyer was very popular with the citizens of Baltimore, and he filled a number of public offices. During the great bread riots he was elected acting Mayor, and through his efforts order was soon restored.

While Dyer was engaged in business in New Orleans in 1836, Texas called for aid in her struggle for independence. Dyer was at the time quartermaster general of the State Militia of Louisiana and he felt it was his duty to answer the call for help sent out by Texas. With several hundred citizens of New Orleans he embarked at once on a schooner bound for Galveston, arriving two days after the battle of San Jacinto. He received a commission as major in the Texas forces, signed by the first president of Texas, Burriett.

The Louisiana contingent was assigned to the force of General Thomas Jefferson Green and saw active service clearing western Texas of bands of plundering Mexican troops. When Santa Anna was taken from Galveston to Washington, Major Dyer accompanied the guard. In an autograph letter Santa Anna thanked Dyer for courtesies extended to him on the journey.

Dyers' natural talents and strong patriotic feelings won him the

confidence of ante-bellum statesmen, and in Van Buren's administration he was chosen to be the bearer of dispatches to the Prussian government. On returning to the United States Dyer again joined the army and saw extended service. He was on the staff of General Scott in the Florida campaign against Osceola, the Seminole Chief, and was wounded in the neck in the final battle which ended in Osceola's defeat and final capture.

Early in 1848 Dyer crossed the plains to California and settled in San Francisco, where he opened one of the first Jewish business establishments in the state. He dealt mainly in clothing and drygoods and in time he amassed an immense fortune.

Dyer was one of the founders and, for a long period of years, one of the most active members of Congregation Emanue-El, the first Jewish Congregation on the Pacific Coast. It was founded in the fall of 1849.

SALOMON HEYDENFELDT

Born in Charleston, S. C., in 1816, died in San Francisco in 1890.

Heydenfeldt received an excellent education. At the age of twenty he left South Carolina and settled in Alabama where he was admitted to the bar and practiced law for several years in Tallapoosa County. Later he was elected judge of the County Court. He was also an unsuccessful candidate for office in Mobile, Alabama.

Unfortunately his views on slavery were not popular in the South, and due to one of his speeches advocating the abolition of slavery, he was forced to leave the South in a hurry.

In 1850 he and his brother Elkin reached San Francisco and opened a law office. Their experience in politics in the South enabled the two brothers to become prominent in local political circles. In 1851 Elkan was elected to the State Assembly, and in 1852 Salomon was elected Associate Justice of the California Supreme Court, which office he held until 1857.

He was generally recognized as one of the ablest jurists in the State and some of his decisions were momentous. One of his famous decisions was that the Chinese are to be classed with the Indians, to whom no oath may be administered, and that therefore they cannot testify against a white man. One of his famous cases as an attorney concerned the right of a Jew to work on Sunday. In spite of public opinion, which was quite antagonistic, he won the case. He finally retired from practice when a law was passed requiring a test oath from lawyers.

FR

D. Gisnet.

LOUIS SLOSS.

Was born in Bavaria in 1823, the youngest child of a large and poor family. He became an orphan at an early age and barely managed to complete his course in the primary school. In 1845 he came to the United States and settled in Kentucky. At first he clerked in a clothing-store owned by a distant relative and later he started in business for himself as a drygoods peddler.

In 1849 he joined a party of emigrants who were on the way to California and he crossed the continent on horseback. Reaching the Golden State he settled in Sacramento, where he established a grain and produce business in partnership with Simon Greenwald. In 1851 the firm was joined by Lewis Gerstle, and the three remained lifelong partners. Their business was destroyed in the historic flood of 1862 and they were forced to move to San Francisco where they engaged in the stock brok-ing.

When the United States purchased Alaska from Russia in 1867, Sloss and his partners bought out the Russian Alaska Co., and organized the Alaska Commercial Co., which is still in existence.

With the assets of the Russian Alaska Co., the new concern took over its methods as well, and while the treatment of the natives was not so brutal as it had been under the old regime, their exploitation was just as heartless.

The Alaska Commercial Company was interested in the exploitation of all natural resources of Alaska, but its main income was derived from seal hunting. In 1870 the United States government granted the company a twenty-year monopoly on seal hunting, a privilege which yielded untold riches to the owners. On the buying of other furs, the methods of the Hudsons' Bay Fur Company were used as a rule: The native hunter was grubstaked by the company with the understanding that all furs trapped or otherwise taken would be sold to the company exclusively. The price of a gun to the hunter was a mound of beaver skins as high as the gun; mink, black, blue, silver, and other foxes were paid for with a few candles or a pound of sugar.

Until the discovery of gold in Alaska, which ultimately led to the establishment of stable government in the territory, these agents of the Alaska Commercial Co. were the virtual rulers of the country. As they were responsible to no one their rulership was seldom just and never benovolent.

Mr. Sloss was a republican and took an active interest in politics, but he steadfastly refused to hold public office. The only exception was in 1868, when he served as an elector on the Republican ticket, in the election that resulted in the seating of U. S. Grant.

For a number of years Mr. Sloss served as treasurer of the University of California. He was also one of the founders

and, for a time, president of the Pioneer Society of California.

Mr. Sloss was one of the earliest members of the Congregation Emanu-El.

EL

AARON FLEISHHACKER

Born in Bavaria in 1820, died in San Francisco in 1900.

Aaron Fleishhacker was one of the first Jews in California, as he came here late in 1848. Like all newcomers in those early days, he visited a number of the mining districts, but he soon realized that there were easier ways of making momey. He abandoned mining and went into the general merchandise business. His first store was located in San Francisco, and later he opened stores in Forest City and Carson City. All his ventures were highly successful and he became a very wealthy man.

In 1855 he sold out all his interest here and went back East, where he married the beautiful Delia Stern. His Western experiences, however, made life in the East seem too tame, and in 1857 he decided to return to the scene of his former business triumphs.

After his return, he was for a number of years associated with O'Brien, MacKay, Flood, and Hopkins, who were known in California business circles as the "big four."

In 1880 he began to manufacture paper boxes and to that business he devoted all his time until his death in 1900. The interests of the Aaron Fleishhacker Paper business are at present carried on by the Zellerback Paper Co.

Mrs. Delia Fleishhacker, Aaron's wife, has published several volumes of travel impression and some books of poetry. She was for many years one of the leaders of the local Jewish society and was very active in charitable work.

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